The CHRISTIAN CENTURY

A Journal of Religion

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Race Prejudice in the North

An Editorial

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By Herbert Danby

WHAT AND WHY IN CHINA

BY PAUL HUTCHINSON

Should Churches Be Kept Off the Air?

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A Mother Protests

By Sophia L. Fahs

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XUM

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CONTENTS

Editorial
- Editorial Paragraphs 579
- Should Churches Be Shut Off the Air? 582
- Race Prejudice in the North 583

Safed the Sage: Age 584

Contributed Articles
- Are We Slipping Into a Chinese War? by Harry F. Ward 585
- Have Jews Always Hated Christians? by H. Danby 588
- A Mother Protests, by Sophia Lyon Fahs 590
- What and Why in China, by Paul Hutchinson 592

British Table Talk 595

Verse
- Progress, by Elizabeth Abbey Everett 587
- Thou Art the Way, by Ernest DeWitt Burton 587

Books
- The Protestant Crisis in Europe 596
- Faith and Order 597
- A Family Quarrel 597
- Integrating Education 597

Correspondence 598

The Sunday School: Christianity and Health 599

News of the Christian World
- Consider Church and State in Education 600
- Southerners Study the Country Church 601
- Dr. Riley Defines Fundamentalism 602

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EDITORIAL

NO MORE MOVING WORDS were ever spoken over the radio than those of Mr. Herbert Hoover, broadcast from Memphis on April 30. Returning to Memphis after days in personal inspection of the areas already flooded by the Mississippi, as well as of those sections still in danger, the secretary of commerce told a story of privation, suffering, loss, and heroism which gained in strength from its evident repression. It is clear that the present flood is the worst catastrophe of its kind in our history. The number of deaths so far reported is surprisingly low—a fact which is in itself a tribute to the valor of those who have been at work on the levees and helping to evacuate the flooded districts—but the material losses are appalling. And it will be a long time before these losses can be made good. Appeals are now being made to the American public for a fund of at least ten million dollars to be put at the disposal of the red cross. Money is coming in, but it is coming far too slowly. Unless there is a decided change in the public temper, nothing like ten million will be given, nor will it be given in time to render the greatest service. It will be a terrible commentary on our American life if, at this hour when our wealth is the envy of all the rest of the world, we cannot raise such a fund as this for the relief of our needy fellow-citizens. The same issue of the newspaper that carried news of the dynamiting of levees in order to save New Orleans—thus drowning out additional Louisiana parishes—told of the plans being made to attempt to set a new time record for the railroad run between Los Angeles and Chicago. The miner who chartered the special train that set the present record, twenty-two years ago, boasts that he spent three million dollars on that trip. He will probably be able to break that financial record, too, this year. In the meantime, will America, which has money for stunts such as a railroad race, withhold what is needed by the dispossessed people of the Mississippi valley?

Help for the Flooded Areas in the South

Religious Education Still Has Its Greatest Problems to Answer

THE RELIGIOUS EDUCATION ASSOCIATION had for the general theme of its recent convention in Chicago the mutual relations and the respective functions of church and state in the educational process. It was a company of earnest and intelligent men, most of them specialists in either public or religious education, but no one of them as yet has, nor have all of them together, any complete and practical answer to the questions which they raised. It is no exaggeration to say that no one knows how far the church ought to go in asking the public schools for cooperation by granting time or credits for religious instruction, and no one can say with any finality just what the church should do with such concessions as are made. Experiments are being made, local efforts are yielding valuable experience, and scientific research is clarifying ideas and testing methods, but both knowledge and opinion are still in the formative stage. Apart from questions of method and procedure, but underlying them, are the deeper questions of theory and principle. The reason why even the experts do not yet know just what week-day religious education should consist of, is that they do not yet know just what result they desire it to accomplish. The trite phrase is that the object of education is the formation of character. But what kind of character? Christian character, of course. But what kind of Christian character? Do we

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mean conformity to a pattern? Is training for respectability what we mean by character-building? Certainly not, but—well, this is only to suggest that the precise definition of the result desired from the educational process is not altogether easy. And what are the motives to which appeal must be made? Must there be technically religious sanctions, such as divine commands with penalties attached, or can the objects of religious education—whatever they are finally determined to be—be attained with a purely social motivation? Here are the two great problems—objective and motivation. These still need the thoughtful study which they are receiving from many earnest and competent students. Until there is some approximately satisfactory solution of them, methods can be only tentative and experimental.

Intelligent Labor Leadership Profits Everybody

THE A. NASH COMPANY announces a reduction in the price of garments. Suits that have cost $23 are now to be manufactured for $22.90. This may sound like a joke, but the advertisement in which the Nash reduction is announced is likely to produce more reflection than laughter.

> You may ask [says this advertisement], why we would reduce the price of our suits ten cents. Because we were making ten cents too much profit on each suit. That does not sound like much, but ten cents too much profit on a million suits is $100,000. Hence we would have $100,000 each year which belongs to our customers if we continued our present price. We have announced that during the first quarter of this year we made the greatest profit of any like period in our history. This extra profit is again to be credited to the earnest cooperation of our workers, especially through the Amalgamated Clothing Workers' union. No, they did not reduce the cost of our suits; in fact, they increased it a little. But, in this little increase of cost they made such a wonderful increase in quality that they practically eliminated our 'come-backs,' or rejections. It is generally known that this is one of the greatest problems of the direct selling houses; in fact, it has put many of them out of business.

Here, then, is an object lesson in what can be accomplished under enlightened labor leadership. The Amalgamated is an independent union which is experimenting constantly with progressive ideas in labor control. One of its major efforts is to improve the grade of workmanship as well as the scale of wages. Approaching its industry in this fashion, it not only finds it easy to cooperate with a liberal-minded management, but, by that cooperation, to produce for that management an extra profit which can be passed on to the consumer in the form of decreased costs. In other words, given intelligent labor leadership to match intelligent management and everybody—even that ancient victim, the ultimate consumer—profits.

Missionary Indemnities May Cause Complications

MISSION ORGANIZATIONS are beginning to ask one another what is to be done in regard to indemnities. It has been announced that the boards, as such, will not accept indemnities for the lives of workers who may be killed during the present disorders in China. But the question remains as to what policy will be adopted in regard to the destruction of property. Quite a little mission property has already been destroyed. In Nanking, practically all the houses occupied by missionaries were looted and most of the missionaries lost all their personal possessions. There have been rumors for some time that government officers were attempting to collect particulars as to these property losses, in order to file claims on any Chinese government which might later be established. Zion's Herald now prints a cablegram from Bishop L. J. Birney, Methodist bishop stationed in Shanghai, to the Rev. Samuel J. Harrison, a missionary on furlough, now studying in Boston. This cablegram reads in part: "Goods at Chinkiang have been lost. At what do you value them? Please telegraph definite answer immediately." Various Y. M. C. A. workers now in this country are also known to have been asked to telegraph estimates of losses which have befallen their property left in China. Here is an exceedingly difficult and ticklish question. That the missionaries should be reimbursed for their personal losses few will question. But when it comes to making demands for indemnities, there is always danger that the demand will lead to extortions from simple folk who have had nothing to do with the original outrages, but in whose minds there will be fixed a deposit of hatred which will have far-reaching future consequences for ill. Let the churches reimburse their workers if reimbursement is to be made. Whatever the mission boards and missionaries do or don't do about this Chinese situation, let them steer clear of the demand for indemnities. A Chinese Christian now in this country, on hearing that indemnities would be refused for lives lost but accepted for property damages, remarked, "So it is the property that you really value, after all?"

Later News on Mexican Train Tragedy

LATER and more authentic news makes necessary some change in our comments in last week's issue on the recent Mexican train tragedy. It seems that only forty-seven people were killed and that both General Obregon's daughter and all Americans on the train escaped injury. That the attack was made by rebels of the more fanatical Catholic type rather than by bandits, seems also to be confirmed. The government reports the capture of a large number of the band in their camp in a mountain fastness, and that their leaders were two priests. Passengers on the train report that the attack was made with the battle-cry of the rebellious Catholic group, "Viva Christo Rey" and that instead of a deliberate massacre the killing of passengers was incidental to a hot fight between the rebels and the soldier guards scattered throughout the train, who sought to repel the attack by firing from the car windows. In other words, it was a pitched battle of the ambush variety in which, perhaps, the attackers did not expect so valiant a defense by the train guards. While the government's charge that the hierarchy was directly responsible is doubtless a part of the desperation born of war, it is doubtful if it would risk the further incitement of religious zealotry by

the expatriation of so large a number of prominent ecclesiastics were it not convinced that, indirectly at least, at attitude and the activities of the hierarchy were contributing to the inflaming of such religious fanaticism as that manifested in this horrible affair. The aged archbishop of Mexico is reported, just before his deportation, to have justified the resort to arms on the part of a church which felt itself unable to obtain justice by other methods. The difficulty which the government thus faces is obvious. Apparently it feels that there is less danger in dealing openly and drastically with the hierarchy than in running further risk of indirect incitement to violence.

Dr. Moffatt Comes To America

SOMETHING AKIN to incredulity accompanied the first announcements of the addition of Professor James Moffatt to the faculty of Union theological seminary. The news seemed too good to be true! Dr. Moffatt has won such a distinguished place for himself in the realm of biblical interpretation and translation that it hardly seemed possible that he could be induced to leave the Scotland where he was so settled a part of the academic landscape and transfer himself to our new world. Yet Union seminary, with its glorious equipment and its strong teaching body, has been able to accomplish this. And the entire church in the United States is bound to gain by the transaction. It is likely that there will be some Americans surprised to discover Dr. Moffatt in a chair of church history. His fame has come to him for his achievements in another field. But a church historian he primarily is. His translations and his exegetical writings are the surplus contributions of a mind both strikingly fecund and profound. At Union, Dr. Moffatt will take the chair formerly held by Dr. Arthur McGiffert—a succession which any man might at once covet and fear. With the whole church in America, we desire to assure Dr. Moffatt a welcome without stint and without reservation.

Catholic and protestant

CORRESPONDENTS are constantly asking why we print Catholic with a capital C and protestant with a small p; or, in printing-office parlance, why we put Catholic "up" and protestant "down." It seems difficult to disabuse many minds of the idea that a capital letter is a badge of honor, and that therefore the practice just referred to indicates an undue abasement of protestantism and a corresponding exaltation of the Catholic church. The case is quite otherwise. Capitals have nothing to do with honor, dignity, or importance—except perhaps in certain technical usages. Generally speaking, the use of capitals is a matter of grammar or "style" and not a matter of respect. Different publishers have somewhat variant practices in regard to capitalization. There is no one standard which is absolutely right. Therefore any who wish may differ with us and not be absolutely wrong. The style of this journal is "low," that is, we use capitals as sparingly as possible. This is chiefly because we like the looks of a page with few capitals. We use capitals only for proper nouns, and adjectives derived from them, and we consider that the designation of a group is not a proper noun unless it is a definitely organized group. "Catholic" is the name of a church; "protestant" is the description of a group of organizations characterized by the common quality of not being Catholic. There is no Protestant church. If there were, we would print it that way. We capitalize the names of all protestant sects, denominations and organized groups. It is not a question of size or dignity. If we had occasion to refer to the Old Two-Seed-in-the-Spirit Predestinarian Baptist church, we would give it its full quota of capitals, just like that. If we considered the Catholic church the whole church, as it considers itself, we would spell it with a small letter, to indicate that the adjective was used to describe the church as universal. We capitalize Catholic because we consider the Catholic church a sect. It is not really catholic, but it can call itself Catholic or anything else that it likes. If protestantism ever gets together enough to constitute a single coherent and cooperating body, we shall put it "up."

How to Get What You Want

THE SHRINE OF ST. ANTHONY, at Graymoor, New York, is rapidly increasing in popularity among the "clients" who appeal to the saint for aid in various emergencies, according to the Catholic Citizen. A new novena is started every Tuesday and, as it lasts until the following Wednesday, it overlaps with the next one so that there is a perpetual novena. Testimonials are published from satisfied clients who testify to health restored, employment found, "the success of a new business location," and other favors. "My son has come home and I feel sure that it was only through the intercession of St. Anthony and your help that the miracle happened." "My little boy's bicycle was taken off our porch. I thought of St. Anthony and started a novena to him, promising an offering of thanksgiving if the bicycle would be found. The very next day, while walking on the avenue, we saw some children playing with it, and we feel sure that it was St. Anthony who guided our steps in that direction." The system calls for no cash in advance. The clients promise to pay if they get what they ask for. No cure, no pay. What could be fairer? And the money goes into a fund for bread for the poor—which is a very good thing. An unintelligent Catholic superstition? Perhaps, but it has its protestant parallels. The April bulletin of the Chicago church federation carried the story of the experience of the late Mr. A. H. Kerr who, being impressed by Jacob's vow to tithe and the prosperity that came to Jacob, at once "began to pay tithes and to prosper." He had a fruit-jar factory in San Francisco at the time of the earthquake and fire. It was in the heart of the burned district. But could the earthquake shake down or the fire burn the factory of a tither? "His faith in the Lord never wavered. About a week later came a telegram saying: 'Factory miraculously saved. Everything for a mile and a half on all sides of factory burned.' The building was about the most inflammable in San Francisco. The fire had raged on all sides of the factory, creeping even to the wooden fence surrounding the building and scorching it, then jumping around and beyond the building, burning

everything in its course. Miraculous? Is anything too hard for the Lord? Every business in which Mr. Kerr was interested tithed." What a God!

Should Churches Be Shut Off the Air?

DEMANDS are reaching the federal radio commission for the exclusion of religious services from radio programs. The members of the new commission are wrestling with a tremendous task. Radio broadcasting had reached a point, just before the law went into effect, where the rush of stations to fill the air with their outgivings had produced, in certain sections, such a hodge-podge of sound that listening became almost impossible. The manufacturers of radio equipment saw their future market disappearing. They combined with the listeners to demand a new type of federal control. And both parties, manufacturers and listeners, now insist that the new commission eliminate the chaos within a few weeks.

Together with this demand for clearing the air of competing programs, there has gone a demand for some form of program control. The stations have so far exercised a control of their own, which has been fairly drastic. In an attempt to keep controversial questions off the programs, the station managers have not hesitated to "cut off" speakers who were felt to be venturing into dangerous territory. A dramatic example of this sort of censorship took place in New York a week ago when Mr. Victor Berger, socialist congressman from Wisconsin, was cut off in the middle of a speech. Mr. Berger had just finished referring to the paucity of the chances which a socialist has to broadcast his views, and the action of the station in silencing him furnished striking proof of his charge that views opposed to those held by big business are not wanted on the air.

Some of the advice now being given the radio commission calls for a lessening of this sort of censorship. Some of the same advice favors an even stricter control. And, included under advice of this kind, there has been a surprising amount suggesting that religious services be no longer allowed in the radio programs. It is safe to say that the commission will disregard this advice. To accept it would be to precipitate more trouble, and more immediate trouble, than grows out of the current situation. But the fact that such advice is being given should start reflection on the part of those responsible for such religious broadcasting as is now being done.

It is clear that a part of the opposition to radio religion comes from persons who object to the presentation of religion under any guise, and who feel that they have been imposed on when, having escaped religion in the churches, they find it following them into their homes. To such objections—especially in view of the easy remedy which lies in a quick twist of the wrist—not much attention will be paid. But there is an objection not so easily dismissed, and this arises out of the cultural cheapness of much of this radio-cast religion, or its excessive bellicoseness.

In his letter from London printed three weeks ago, Mr. Shillito spoke of the reluctance with which the British radio control first permitted the broadcasting of church services. "There was some fear," said Mr. Shillito, "that it might stir up strife between the churches." This has not come to pass. "Controversy and sectarian bitterness 'have stopped short at the microphone.'" And the threat of tawdriness has been escaped by confining the broadcasting to services whose cultural standards are known in advance to be of the highest. Happy England! What would her listeners-in make of one Sunday night at a loud speaker in the vicinity of any of our great cities?

A friend of ours spent such a night not long ago near Los Angeles. He kept a record of the religious services which were on the air, and of the subjects with which these services dealt. Located where he was, the loudest station proved to be one carrying a Christian Science service, which followed the set form provided by the authorities of that church. From a wave-length close on the dial came the voice of a Presbyterian minister, launched into a vigorous tirade against Roman Catholicism. From her own broadcasting station the dramatic voice of Mrs. Aimee Semple McPherson expounded her special brand of Foursquare gospel. A Bible institute also had a station of its own, and was using it to present an ultraconservative type of prophetic interpretation to any who might care to listen. The calm, cultured and persuasive voice of some Unitarian came on the wave-length assigned to one of the commercial stations. At the same hour it happened that a Baptist was trying to make plain the fallacies underlying Christian Science. A Church of Christ evangelist specialized in the Old Jerusalem gospel, while another evangelist, connected with the Church of the Nazarenes, was also on the air. And from the new station of his Methodist church, the Rev. "Fighting Bob" Shuler was making a desperate effort—via radio—to clean up Hollywood. All this at one time, and from within a radius of twenty-five miles!

Radio conditions in the vicinity of Los Angeles do not differ materially from conditions in other parts of the country. In Chicago, the same wave-length that carries the chapel services of the University of Chicago at one hour carries the declarations of Mr. Voliva that the world is flat at another. On Sunday morning the listener can hear a cardinal celebrating high mass, or he can hear a fundamentalist proclaiming damnation to all who doubt the theory of an inerrant scripture. And on Sunday evening the offerings range all the way from appeals to come up and shake hands with an unseen evangelist to appeals to help meet a heavy budget by putting a contribution in an envelope and mailing it in to the body holding the service. The total effect in all these cities is that of a vast confusion, with religion in danger of being classed as entertainment, and the divisions which afflict the body of Christ magnified in public.

The churches have generally regarded the development of the radio as the coming of a new opportunity. Such, under some conditions, this invention might well prove to be. But there is serious question whether religion, as now carried on the air, is a community benefit or a community nuisance. As long as the radio is used to transform what have been, after all, internal quarrels and internal shoddiness into public scandals, the suggestion will persist that the churches should be excluded from the air. If the radio is to

be rightly used, church federations in the centers where broadcasting stations are located will have to give the method by which this is to be done much more attention than they have in the past.

Race Prejudice in the North

IT IS A GENTLE CONCEIT of northern people that race prejudice is a vice peculiar to the south. The tremendous migration of southern Negroes into the industrial centers of the north is rapidly dispelling this illusion. Increase an insignificant racial minority until it becomes a significant one and all the social phenomena which characterize southern life begin to appear in the northern areas. Race prejudice seems in fact to be a universal vice —universal at least among Nordic peoples—which is manifested in varying degrees of intensity according to the degree of provocation given by the social circumstances. Chicago had its race riots a few years ago. In the summer of 1925 Detroit suffered from a series of clashes between the races. The Detroit race report which grew out of these difficulties has just been published. It is not as pretentious as the Chicago report, for it presents the findings of a survey lasting only four months and made under the auspices of the mayor's race committee. This committee, consisting of six white and six colored leaders of the community, was organized by the mayor shortly after the riots and has been functioning for over a year.

The Detroit report adds some rather interesting data to the study of race conditions in northern industrial areas and makes some recommendations which may prove helpful to students of race relations. The report reveals the Negro population of this most prosperous of cities to be in a miserable state. The number of Negroes in the city has grown from 10,000 in 1914 to 85,000 in 1926—an increase which surpasses the ratio of increase of the city as a whole, though the city holds the record for the last census period. This rapid influx has resulted in the usual overcrowding and high rents. The committee estimates that Negroes pay from two to three times as much rent as white people for the same accommodations. Overcrowded as the colored sections are they can be expanded only at the peril of conflict. If the Negro decides to avoid conflict with white neighbors and move into a Negro subdivision he is exploited by real estate people who sell him lots which are mere plots of ground without a single civic facility, such as sidewalks, sewers and water connections. The subdivision is probably outside of the city limits and there is not enough prestige in the community to make the facilities of the city available for the section.

The housing situation is the crux of the race problem in every city. If the more fortunate Negro decides to escape the filth and squalor of the Negro tenement district and to build his own home, he must overcome not only the ostracism of white neighborhoods but the discriminatory practices of the banks. The Detroit report declares restriction of credit to responsible Negroes on the part of banks to be almost universal. Without particular malice but with a callous indifference to the social consequences of their actions, the bank officials simply assume that all Negroes are as shiftless as the few with whom at some time or other they may have had dealings. The tendency to universalize and generalize upon the basis of a few experiences is incidentally one of the greatest difficulties in all group relations. The man in another group is always typical and the man in our own group is always unique.

Bad housing, overcrowding, irregular employment, lack of recreational facilities, some antisocial habits imported from the south, and illiteracy help to keep the Negro crime rate high. The Detroit report shows a Negro crime rate three times as high as the city average. This criminality is easily attributed to racial rather than to social and economic causes. The Negro is a natural criminal, declares the general public and the police. In a period of eighteen months, according to the Detroit report, the police of that city killed 24 colored criminals and alleged criminals. Not a policeman was brought to trial for any one of these killings, though the circumstances in quite a number of cases reveal the absurdity of the police fears. The report criticizes "the undue severity not to say brutality" of the police and insists that the general assumption in the department "that Negro criminals offer a particular peril to the life of the officer and therefore justify unusually precipitate action in firing upon Negro criminals" is unfounded. The committee asks the mayor to increase the number of colored police officers in order to remove the factor of race prejudice in the relation of the department to the colored community. This is a recommendation which might be equally well applied in almost every northern city. In fact, the whole problem is so similar in all of its details in the various industrial centers affected by the migration that many of the findings in any one city might be applied to all of them.

The handicaps which the Negro faces in securing employment are well known and as universal as his other disabilities. The Detroit committee finds the situation in regard to employment for Negro women particularly bad. The metal trade industries of that city offer scant opportunity for employment for women, either white or colored, and the prejudices of the public make employment in commercial houses impossible. The Detroit committee finds that "the moral consequences of this situation are particularly grave" and calls upon employers of broad social sympathies to experiment more boldly in the employment of colored women. It also calls upon the Y. W. C. A. to organize a training school which will develop and certify the ability of colored girls in the household arts.

A rather bright spot in the report is the school situation. In Detroit, as in many northern cities, the first real chance to better their lot which the colored people are receiving is the opportunity for a decent education. Many of the children of southern immigrants are three or more years retarded because of the inadequate school facilities of the south. The school system is doing much for these children but in order to reduce white protests to a minimum only white teachers are employed in the very schools which have the largest percentage of colored children. The Detroit committee asks the school board why there are no colored teachers in supervisory capacities and none in high schools. Again the Negro group must buy its advantages with corresponding disadvantages, in this case the advantages for the child with disadvantages for the teacher. As a result

colored graduates of leading universities may be found running elevators and doing other menial labor not commensurate with their ability or training.

The Detroit committee devotes a chapter of its report to the churches and speaks of the church as "the most important social institution in the life of the Negro." It finds denominational feeling in the colored churches in about the same state as that in the white churches fifty years ago. There is no effective agency of church cooperation among the Negro churches. While all of the white denominations have given the Negro churches of their particular communion considerable aid in erecting buildings, the great bulk of the Negro church membership is in autonomous Negro denominations and these must shift for themselves in solving their church erection problem, the Baptist denomination being the only one which offers any aid to church groups not organically related to the white group. Most of the Negro churches lack facilities for their social life and educational program and a great many can accommodate only a fraction of their worshipers. The total amount raised by white churches for Negro churches is infinitesimal compared either with their foreign or their home mission contributions.

The Detroit report asks the mayor to appoint a permanent race committee which shall be charged with the task of liberalizing public opinion in the matter of race relations and of keeping a vigilant eye upon the various governmental agencies in order that discriminatory practices may be discouraged and abolished. The mayor of the city has followed the suggestion of the committee and made its appointment permanent. The Detroit report, just as the larger Chicago report, fills the reader with a feeling akin to despair as the prejudices and bigotries of one race against another are analyzed and their social consequences gauged.

Out of such social investigations it is possible to draw more than one theological conclusion and one of them is that the natural virtue of man has been greatly overestimated. We are after all but partially emancipated from barbarism and the most primitive passions and most childish motives inform most human action. Race prejudice is one of the greatest challenges to the spirit of real Christianity. The whole validity of the Christian faith is in the balance as men try to solve the race problem. Either there is in Christ neither white nor black or the whole Christian faith becomes absurd. There is no single panacea for the elimination of race prejudice in modern life, but it is apparent that religious education must busy itself with this moral problem to a much greater extent than in the past if we are really to produce Christian conduct in race relations. At present there is no Christian uniqueness in this area of life at all. It may be possible to identify a Christian by his sobriety and continence but never by his freedom from race prejudice. As a matter of fact the protestant church has been so curiously involved with Nordicism that religion has frequently aggravated rather than allayed race feeling. If young men and women are tired of the drabness of life and are looking for romance, here is a field where they can find it. Let anyone tackle this problem earnestly and the whole Christian religion becomes romantic once more, filled with the romance of danger, risks, discovery and creation.

Age

A Parable of Safed the Sage

I WAS AT A BANQUET, and I sate beside a lady. And between the Courses, she inquired of me, saying, How old dost thou think me to be?

And that question I have had put to me before. And I knew that she looked younger at that moment with her War Paint and Feathers than she probably would look when she woke up in the morning. And I knew that when a woman asketh that question she expecteth a Low Guess which she may Raise, and still keep a month or more under the Family Bible.

And I inquired of her, saying, How old was the Queen of Sheba when she went to see Solomon?

And she said, I know not. How old was she?

I said, How old was Bathsheba when David beheld her in her One Piece Bathing Suit and loved her?

And she said, I am too modest to guess. How old was she?

And I said, How old was Cleopatra when Mark Antony, drunk with her caresses, madly flung a world away?

And she said, I have not had access to her family records. How old was she?

And I said, How old was Xantippe when Socrates wooed her and she won him?

And she said, She was old enough to have known better, but she did not.

And I said, The same was true of him.

And she said, What hath these women's ages to do with mine?

And I said, Add these together, divide by four to get an average, and deduct ten years.

And she said, Is that my age?

I said, That is as near as I ever estimate when the age of a woman is to be estimated. How nearly am I correct?

And she said, I will not tell thee for thou didst not guess.

And I said, Think of the number of years of thy life; double it; add thirty-two to thy total; divide it by two, and take away thine age, and thou shalt be Sweet Sixteen.

And she said, That is perfectly wonderful. How didst thou guess?

But I had not guessed at her age at all. I only knew a little trick of numbers whereby I could obtain Any Result I wished, and she would get the same, and I worked it out in that fashion.

And she said, Thou knowest well that I am more than twice sixteen.

And I said, Our lives are measured otherwise than by the years we have lived, or even by the years we have yet to live. Many people say, Live and learn, as though living and learning went ever together. But very few people really live, and of these still fewer learn.

I know not thine age, but I know how to juggle figures so as to give a Pleasing Answer. It is only thou who canst take the figures as they are, and interpret the meanings of the years.

And she grew a Little Thoughtful, and said she thought it must be True.

Are We Slipping Into a Chinese War?

By Harry F. Ward

IT IS TIME to ask whether American policy in China is in fact what it appears to be on paper, to inquire whether in execution it is heading in the direction in which the administration wants to go, to find out whether it should continue to receive the tacit support of the religious forces. At the moment these questions are most urgent concerning the use of our naval forces in Chinese territory. There we have the second unit in the largest international flotilla assembled since the world war.

In his latest statement of our foreign policy, addressed to the world by way of six hundred editors, the President says concerning China: "Our citizens are being concentrated in ports where we can protect and remove them. It is solely for this purpose that our warships and marines are in that territory." Yet a few days before a Shanghai dispatch informed us that the American and British admirals had reached an agreement for the joint use of naval vessels to convoy merchant ships of both nationalities up and down the Yangtze. Of this commerce, ours is a very small part. Does this operation come within the intent of the commander-in-chief, or within the nation's understanding of the meaning of his repeated declarations that our forces have been sent only for the protection of the lives and property of our citizens? Does cooperation in protection and evacuation of nationals involve cooperation in taking commerce by force through a civil war zone? Is there any warrant in treaty or international law for such proceeding? Would it be attempted by Great Britain on the Mississippi if there were another civil war here?

ACTS OF WAR

The present arrangement puts on our nation the necessity of acts of war. For at least three years Chinese soldiers of all factions have been intermittently sniping at British merchant vessels on the Yangtze. The navy department has just given out a long list of such actions against our vessels in the last three months, with the description of our return fire, which shows that since Nanking heavier weapons are being used. The President is described as being troubled by this development. This morning's paper reports some of our marines wounded in such interchange yesterday and the names of the merchant vessels being convoyed—as in two cases last week in which we replied with big guns—show that they belong to British firms. This is unknown to readers who have not been in China. In one case, the paper, naturally as ignorant as its readers, made the headline description say, "American merchant vessel." Friendly Chinese, of the moderate section of the kuomintang, warn us that this convoying of merchant ships up and down the Yangtze, especially of British ships, will sooner or later result in casualties to our forces from irresponsible Chinese elements. What then?

This joint naval action is obviously a practical and very effective entangling alliance. Is it authorized at Washington? Is the country prepared to underwrite the consequences? What is its relation to our diplomatic policy which now, as in the Boxer days, is "independent but concurrent action"? That is, we would march to Peking to protect our nationals but we would not participate in punitive measures. The question for our diplomats is, how long will our officers maintain their independence while engaged in such cooperative action?

THE SITUATION IN HANKOW

If the "independent" part of our policy is to be something more than self-deception, if joint naval action is not in the end to force diplomatic policy into its mold, is it not essential that Washington set more rigid limits to our naval cooperation? Hankow looks like the test. Here we have at least eight in a concentration of about fifty naval vessels. They are there under the discretionary authority of Admiral Williams to protect American life and property, says the state department, and have no diplomatic significance whatever! We have sixty-eight citizens left in Hankow. Above that port the gunboats do not now go and the Standard Oil flotilla does not ply. All missionaries are out who want to come. If our first purpose is to avoid being drawn into intervention, might we not evacuate Hankow as we have the ports lower down, and pay those sixty-eight citizens any damage suffered by the failure of the nationalists to keep their pledge to protect foreign property?

The final test of the policy of "independent but concurrent" action is the outcome of the "identic" notes concerning Nanking. It is significant that Briand speaks bluntly of "joint notes" and that before Washington expressed itself the cables were informing us that Chen's reply was unsatisfactory to all five powers. The real issue, however, is whether we are led into "sanctions," the new term to prepare the public to swallow "punitive measures." A week ago, Britain and Shanghai were pushing us hard. In Peking the ministers divided. Britain and Italy for force, Japan and France against. We had the casting vote. Our minister, Mr. MacMurray, was inclining toward the strong hand and Washington against it. Then the split in the kuomintang changed Britain's policy. Now she will not risk force while she has a chance to get reasonable terms from Chiang and the moderates if they win. This turn has for the moment vindicated the state department's policy of joint action, whose justification is that it prevents separate aggression. But suppose the split in the kuomintang had not occurred?

EVENTS OF THE PAST FIVE YEARS

There is today no such danger of foreign aggression in China as when the state department adopted this policy. In the matter of Shantung, Japan had to yield to the opinion of mankind and to her own necessity for China's friendship, markets and natural resources. In the last five years the inevitable compromise involved in joint action has taken more from us than from the advocates of the strong hand. It put us to the front in the ultimatum over the Taku Bar incident two years ago, and before that in the ultimatum

against Sun Yat-sen's proposal to take over the Canton share of the maritime custom. This was the incident which more than any other really determined the Russian orientation of the kuomintang.

The judgment hour for the policy of concurrent action is when the reply is made to the nationalist proposal for a joint inquiry to establish the responsibility for damage to private property and persons at Nanking. Responsibility for the attack on the consulate is accepted, merely because it occurred on Chinese soil. Here is where the roads divide. To treat this proposal as a mere diplomatic maneuver is fatally to misread it. Of course, Chen wants to divide the powers if he can. He wouldn't be worth his salt if he didn't. But also there is behind this proposal the old, universal aspiration of the Chinese to adjust disputes by the appeal to reason, and also the growing determination of the new China to submit no longer to "unilateral" terms imposed by the western powers. No nationalist representative, however moderate, dare accept terms that reject a joint inquiry to establish the facts. To try to force settlement on the basis of our version of the incident is both asinine and criminal. It will destroy the moderates and play right into the hands of the extremists, as was done by rejecting a similar proposal after the shooting of the Shanghai students. To insist upon being judge, jury and executioner in our own case, as the old idea of maintaining prestige requires, will demand force and still more force, "without stint and limit," and will make a mockery in all Asia of our professions of a desire to substitute reason for force in international disputes.

THE PROBLEM OF THE TREATIES

Behind these immediately urgent matters is the question of our attitude toward the insistent demand of all sections of the nationalist movement for revision of the "unequal treaties." We have said and just now reiterate to the world that we are willing to negotiate new treaties, but, and this is what counts, we have never said it directly to the Chinese despite the Porter resolution to that effect passed by the house, and the insistence of the Chinese minister here that all factions could agree on representatives to confer with us. Our trouble is not ill-will but inertia. Britain, driven by economic necessity, could find a way to confer and make terms with the nationalists. There we could not follow, though twice we had gone with her on the ultimatum road. In a revolutionary situation that requires imagination and inventiveness we rest on the legal correctness of our position. "Nobody to negotiate with?" Technically exact, but what if it means that there will soon be somebody to fight with? The state department still prints the names of representatives of a government in Russia that has had no actual existence for ten years. Are we going to repeat that in China? What after all is the legality of Chang Tso-lin's government, that today has only one cabinet officer—and his resignation has been handed in? What title has he to speak to the powers in behalf of China? Does not every honest diplomat admit that the recent military governments of Peking are governments of China not in fact but only by grace of the recognition of the powers?

On the other hand, our official attitude toward the nationalist movement, aside from the utterances of the chairman of the foreign relations committee of the senate, is so correct that it is icy. Therefore in practice it plays into the hands of the anti-nationalists, both Chinese and foreign, and will handicap us severely in resisting the pressure for intervention, if some of our naval forces get hurt.

DEALING WITH RUSSIA

Our policy also lacks reality because of our attitude toward Russia. This has unquestionably prejudiced our judgment of the kuomintang. It has prevented us officially from discovering what is known to every realistic inquirer, and is confirmed by the official account of the dispute in the Russian communist party over Chinese policy, that the influence of Borodin and of the soviet government is being exerted against extreme communistic and anti-foreign propaganda in China. Despite the verbal concession of the new Japanese government to reactionary demands, the recent dinner of the mikado to the Russian ambassador indicates that Japan is quicker than the west to see that at present there is more to be gained by working with Russia than by fearing and fighting her.

Vague antagonism to Russia, like vague goodwill to China, is a dangerous attitude. There are certain channel buoys now set up that mark the course that will have to be taken by the western powers through the shifting currents of the Chinese situation. These are: The permanent stake of Russia in the Chinese development. The inevitability of the final success of the nationalist movement. The end of the white man's dominance in Asia. The inability of force to do anything more than destroy both foreign trade and missions in China. The certainty that all concessions and settlements, including Hongkong, must shortly return to Chinese sovereignty; that henceforth foreigners can live in China only on terms which the Chinese offer. Resistance to these inevitable developments means a conflict bigger than the late world war, involving finally all Asia as well as parts of Africa.

WHAT WILL THE CHURCHES DO?

With these possibilities in sight, are the churches going to continue their tacit support of our diplomatic policy, regardless of its trend toward force, or will they challenge it at the points where the drift is toward intervention? The stake of the churches is two-fold: their missionary interests —which the President put before commerce as determining our governmental policy—and their avowed purpose to achieve a warless world. Their silence on the relation of the Chinese situation to this objective is largely due to their confusion concerning the nature of the missionary enterprise and its relation to the state.

Are the churches willing to have the lives of their missionaries the first ground for a naval policy in China that leads toward intervention? On that point the missionaries themselves divide. The confusion is shown by the report of one executive in Shanghai saying to a correspondent that he was against the use of force but would send his missionaries back to their posts if force were used to establish security for foreigners. Those missionaries who cannot work without government protection, and those who cannot see that misconduct on the part of elements in the national

forces at Nanking does not change the nature of the fundamental demands of the nationalist movement, will come home and will stay home. Those who accept danger as part of their high calling will remain in China, making their only test whether the Chinese want them, not whether the government will protect them. Theirs is the New Testament missionary spirit. They can, if necessary, rejoice in persecution and pray, "Father, forgive them, for they know not what they do." This is obviously the only effective missionary attitude, but how can it be taken by large organizations entangled with the state, which rests its authority finally upon force?

MISSION PROPERTY AND STATUS

Are the mission boards willing that their property in China shall become the occasion of strengthening the very recent doctrine and practice of the state to protect, by force, the property of its nationals abroad, a measure that leads straight into war? Indemnity for life lost some of them will not accept. Are they now prepared to carry that attitude over to the property question and thus help to change the very nature of the state itself? Concerning the treaties, the boards have said that they want the toleration clauses left out when new agreements are written. So far they have not said—though some institutions and groups in China have said it—"we give them up here and now." There are reasons. The trustees feel a natural responsibility for property and unwillingness to break away from state department policy. But do these outweigh the results in China of renunciation before government action?

It is this silence of the boards at certain vital points where mission interests and government policy tie together that is perhaps the main factor in the silence of the pulpit concerning the relation of the Chinese situation to world peace. Another reason for the silence of both boards and pulpit is trust in what the Catholics call the secular arm. The President is a religious man. He has good intentions. So we looked to Wilson to keep us out of war!

MISSIONS AND THE STATE

Our missionary authorities mostly think that more is to be gained by working with the state department than by public discussion of its policies. This is part of the general trend toward a working alliance between church and state for the improvement of the social order. "Be constructive" is the motto. "You get farther by working with officials who want to go your way than by denouncing them," is its principle. The result is that the churches are deprived of the benefit of objective analysis of our foreign policy by its own experts who often know more about particular situations than do government officials. So the informed religious conscience has no voice. It is silent when the nation needs it most because it is working with the government. And the government is under bonds to powerful economic interests who may, but usually do not desire to, go our way.

There is a strong parallel between the present situation and that preceding our entry into the world war. The country does not desire intervention. Neither does the administration. Yet the drift is setting steadily in that direction. There is little likelihood that we can get through as big an upheaval as the Chinese nationalist movement, with the intellectual and social revolution that is behind it, under a policy of protecting life and property by force without being drawn into hostilities. That calamity might possibly be avoided if the pulpit should conclude that the manifest consequences of this policy require the churches to renounce it for itself and to oppose it for others. Is there any other chance?

Progress

THEY call me Progress, those who see my face,
Who mark my eyes, the chrism on my brow;
They press beside me, eager, in the race
To take their part in the eternal Now.

But those who, following, see along my path
Fragments of things once loved, now marred and strange,
Turn blindly from me, wild with fear and wrath,
And flee my presence, for they call me Change.

ELIZABETH ABBEY EVERETT.

Thou Art the Way

[The following verses were written by the late President Burton in March, 1909, during his first visit to China. A month-long voyage in a house-boat on the upper Yangtze river gave abundant leisure for meditation. The manuscript was lately found among his papers together with two or three other poems none of which, it is believed, has ever been published.]

WITH thee, O Christ, I fain would walk,
Thy pathway constant tread;
Thy Spirit in my spirit live,
My life by thee be led.

The thought sublime that filled thy soul,
May this my soul inspire:
The purpose high that thee consumed
Burn in my heart as fire.

Thy blood for me thou gladly shedst,
My life to men I'd give
In toil's hard road or on the cross;
Be mine to die or live.

Then when for me earth's toils and joys
Howe'er it be shall end,
Like thee, O Christ, my soul to God
In peace I will commend.

May those who after me shall come
Find blazed on rock and tree
Signs of the path that thou didst tread
And finding follow thee.

And while the years roll on, may men
Of cloister, field and mart
The way of life more clear e'er find.
The way, O Christ, thou art.

ERNEST DEWITT BURTON.

Have Jews Always Hated Christians?

By Herbert Danby

SIDE BY SIDE with the Christian church God has allowed another, the Jewish church, to persist. These two are, so to speak, two trees arising from the same stock. The one owes its existence to its *acceptance* of Jesus as Christ; the other, it can certainly be said, owes its continued existence to its *rejection* of Jesus as Christ. There they are: they have from the first existed side by side—for modern Judaism is just as much an immediate product of the first century as is Christianity—they have stood, nineteen hundred years, spectators of each other's lives, critics of each other's beliefs; for the most part sharing, stage by stage, the same civilization, living in more or less close proximity within the same countries; and knowing—or believing themselves to know—the most, including the best and the worst, of each other. Thus, throughout its history, Christianity has been provided with a gauge, a criterion, a measuring rod. Judaism, through the long expanses of history, has placed itself alongside of Christianity; it has applied itself as a measuring rod; it, alone of the contemporary civilizations and religions, has consistently hovered around the flanks of Christian civilization, a perpetual witness, itself changing scarcely at all, while recording, stage after stage, its impressions of Christianity.

CHRISTIANITY JUDGED BY JUDAISM

From the time when Jesus stood before the Jewish high priest, and throughout nineteen centuries, Christianity has come up for judgment before representative Judaism; it has been testified against by countless successions of witnesses; it has been charged with many and various crimes; it has been the victim often of false testimony. But, if one may be allowed to give the moral of the story before the story itself, it is this: relatively, the judgment of Judaism is just; the Jewish attitude to Christianity, veering as it does from the one extreme point of utter loathing and detestation through phases of more or less cold neutrality and defensive hostility, to a phase approaching appreciation of certain Christians and of reverence for Jesus their Master —this Jewish attitude has varied with almost mathematical certainty according to the precise degree in which Christians have shown themselves real followers, in spirit and deed, of their Savior. The more Christians have conformed to the spirit of Christ, the more has Jewish respect been drawn to Christianity and to Christ. The farther Christians have drawn back from following after Jesus in spirit and in truth, so have Christians brought into discredit Christianity and Christ himself.

All the information we find in Jewish sources traceable to the first century shows that, in the beginning, the relations between the Jews and the Jewish Christians were amicable; and, what is far greater matter for surprise, the Jewish attitude to our Lord himself is, the earlier we penetrate, marked by the less degree of hostility. We are forced to the conclusion that so long as pharisaic Judaism—which, we must remember, was the only form of Judaism which survived the destruction of Jerusalem—so long as it records personal or almost personal reminiscence of our Lord, the surviving record is not viciously hostile as later became the case; but the farther the Jews were removed from the time of our Lord's earthly life, and the more dependent they became for knowledge of Jesus upon later generations of Christians, then so much the worse became the Jewish characterization of Jesus.

EARLY ATTITUDES TOWARD JESUS

Let us take first the first-century attitude to our Lord himself, as opposed to the Jewish attitude to Christians and Christianity. It may here be observed—and it will become still more apparent later—that the Jewish attitude to Jesus is not always the same thing as their attitude to the followers of Jesus.

The actual condemnation of our Lord turned on the Roman verdict that he was a political danger. His prosecution was solely in the hands of the Jewish political leaders, the Sadducees, the priestly caste; and, in the main, we are safe in concluding that it was primarily by them that the extreme penalty was connived at. The moral principles which Jesus laid down may often have clashed with the principles advocated by the Pharisees, or by some of them; but, as Jews nowadays are never tired of insisting, the ethical and religious teaching of Jesus was fundamentally Jewish, and can be paralleled in detail after detail by the teaching in the pharisaic religious and ethical code buried in the Talmud, therefore it was not the Pharisees who were responsible for Jesus' death; nor a priori was it impossible that, after his death, they should retain feelings toward him more tolerant in tone than those which later became the rule.

THE WORD OF THE TALMUD

And such is, more or less, what we find in the early references. For example, there is a curious passage in the Talmud which contrasts Jesus with the heathen prophet Balaam. It runs as follows: The nephew of the emperor Titus wished to become a Jew. He first raised the ghost of Titus and asked his advice. Titus advised him not to become a Jew, because the religious customs of Israel were too many and too difficult. He then raised up Balaam, and when he was asked his opinion about the Jews, he burst out in a rage, exclaiming, "Seek not their peace nor their good." Then at last he summoned the spirit of Jesus, who answered, "Seek their good and do not seek their harm, for everyone that hurteth Israel is as if he hurt the apple of God's eye." So we find that at this time, roughly in the second half of the first century, Jesus was regarded as one well-disposed to Israel.

Another somewhat obscure passage tells how one of the most respected and venerated of the rabbis in the latter half of the first century, namely, Rabbi Eliezer the Great, was asked his opinion about Jesus, and he refused to say that he believed that Jesus had no share in the world to come. That is to say, he believed that Jesus was a Jew worthy of acceptance in the sight of God.

We may now turn to the attitude towards the first century Christians generally. In early elements of the Talmud and the rabbinic writings there is frequent reference to *minim*, persons guilty of *minuth*, some form of Jewish sectarianism. Many of these references are quite obviously aimed at the early Christians and at the teaching of St. Paul. They are partly rules to separate orthodox Jews from the Christians, and partly warnings against Christian and particularly Pauline teachings. Thus we learn that Christian offerings of animals, meal, wine, fruits, were not valid offerings in the temple—through it is not known whether the Pharisees, who stated these rules, had any power to enforce them; Christian writings were to be regarded as books of sorcery; intermarriage with the Christians was forbidden; copies of the scriptures written by them were to be destroyed; also animals slaughtered by them were forbidden food.

We have much information to show how the more orthodox Jews tried to guard against the inroad of Christian beliefs and practices. Perhaps the most curious is this. The most solemn moment in the synagogue service is the repetition of the Shema, a selection of short passages from the pentateuch, beginning, "Hear, O Israel, the Lord thy God, the Lord is one." We are told that in earlier times the ten commandments were included in this selection of passages; but with the rise of the Christians the ten commandments were left out, for fear of seeming to support the alleged Christian view that these were the only laws given to Moses from Mount Sinai. Here we have a curious echo of our Lord's teaching that the ten commandments and the law of love were at the root of true religion.

There is quite a series of this kind of regulation, which, notice, aims at excluding the possible expression of Christian ideas in the actual synagogue service itself; from which we must needs infer that there was an even closer contact of Christian and Jew in the synagogue than we should have supposed from the Acts of the Apostles. Sometimes it would seem that the very leaders of the synagogue worship were open to suspicion of Christian leanings.

COUNTERACTING PAULINE INFLUENCE

As against the teaching of St. Paul, we find stress being laid on the importance of works as against faith. Again, just at this time, the second half of the first Christian century, we find a series of rulings denouncing those who evolve new meanings from scripture. This is most curious and remarkable, because this kind of thing—what we should call drawing new allegorical interpretations from the scriptures—was a very favorite habit indeed among the rabbis, both before and after this time. But that Christians, and especially St. Paul, should do this to further their own purposes, brought the habit into temporary disrepute among the rabbis.

These are somewhat vague hints at the Jewish attitude, showing that relations were such that common worship in the synagogue went on for some time. This could not last, and with the spread of the teachings of St. Paul, which put aside as unnecessary the law of Moses and the traditions of the elders, the Jews took means to make this common worship impossible. In the end, we find Rabbi Tarphon asserting bluntly that Christianity was far more dangerous to Judaism than paganism was; the gospels and the writings of the Jewish Christians must be burnt even if they contain the names of God; for while paganism fails to recognize the truth of Judaism for want of knowledge, *minuth*—in which we must include Jewish Christianity—denies what it fully knows.

Before leaving this first phase, we must touch on one episode which is most illuminating as showing the something more, even much more, than tolerant attitude held by the leading Jews towards the earliest Christians.

JEWS OPPOSED EXECUTION OF ST. JAMES

Not many years after the ascension the head of the Christians in Jerusalem was James, the brother of the Lord. Of his manner of life and opinions we learn something from early Christian tradition and from the epistle of James himself in the New Testament. He was a typical Jewish Christian, observing scrupulously the Jewish law, and combining this with the ascetism practised by certain of the early Christians. From his epistle we see him as a characteristic teacher of Jewish piety in its best form. For the most trustworthy account of his death we are indebted to the Jewish historian Josephus. He tells how Annas the Second, the high priest, arrested James together with others, and brought them before the sanhedrin and accused them of being dangerous offenders; they were put to death by stoning. Annas was, of course, a Sadducee, one of the official families who had connived at the crucifixion of Jesus. It is not, then, a matter for surprise that during an interim between the departure of one Roman governor and the arrival of his successor, in the year 62, the high priest seized the opportunity to get rid of the leader of the Christian sect. But what *is* a matter worthy of note is that this condemnation of James, the brother of the Lord, so aroused the indignation of the religious leaders of the Jews, that they sent a protest to Albinus, the Roman governor of Syria, and to King Agrippa, with the result that Annas the high priest was deposed. This episode leaves us with a fairly good idea of Christian and Jewish relations in the year 62.

We have seen the measures adopted by the Jews to isolate their Christian brethren. It only wanted some decisive event to split this dual loyalty of the Jewish Christians—their loyalty to Jesus their Messiah and their loyalty to Judea their nation. That decisive event came with the Jewish rebellion, in the years 69 and 70. The little Jewish race defied the mighty Roman empire. It must now fight for its life. Those who saw in their Jewish nationalism their most valuable possession rallied round the rebel leaders: even the Essenes, those Jewish ascetics, who had left the world for the sake of leading a higher, retired life in monastic seclusion—even they threw in their lot with the rebels. But the Jewish Christians held aloof. They left Jerusalem and went to Pella, in Transjordan, opposite Beisan.

One theory has it that the epistle to the Hebrews in the New Testament was the final decisive appeal to the Jewish Christians, urging them to separate from their Jewish countrymen for good and all. This epistle tells, in the allegorical method of the time, how the crucified Messiah was both the sacrificial victim and the atoning high priest, thus superseding the religious system of the temple. "Jesus also,"

XUM

the writer goes on to say, "Jesus also, that he might sanctify the people through his own blood, suffered outside the gate. Let us, therefore, go forth unto him, without the camp (that is, outside the Jewish community), bearing his reproach; for we have here (in Jerusalem) no abiding city." The same writer likewise tells the Jewish Christians that they (contrary to the Jewish nationalists) have received a "kingdom that *cannot* be shaken."

A COMPLETE BREACH

In any case the breach was now complete, Christians no longer felt bound by any allegiance to Judaism. So Christianity, with all its Jewish treasures—its belief in the divine unity, its Jewish Messiah as Savior, Teacher and living exemplar, its Jewish scriptures, its moral teaching derived from the Jewish prophets—with these Jewish treasures, Christianity turned its face wholly to the Gentile world.

At the time it is most unlikely that this withdrawal of a few "Jewish sectaries" made much impression on the Jewish consciousness as a whole. But it marks the beginning of the stage which still continues—the Jew wandering through the world as a stranger, watching the world transformed by a faith which came to the world through the Jews, seeing this faith only too often misapplied—deeds, shameful in their savagery, done in the name of Christianity, and seeing himself as a Jew held up in horror and contempt by the Gentiles as the greatest hater of Christianity. But, if the Jew did, in truth, become the deepest hater of Christianity, it was most certainly the Christian who had the largest share in making him so.

This is the first of a series of four articles in which Canon Danby will trace the rise and progress of modern relations between Jews and Christians. The next article will appear in an early issue.

A Mother Protests

By Sophia Lyon Fahs

ON NOVEMBER 29, 1926, "four hundred and fifty of the clergymen representing the different protestant denominations in greater New York, in public meeting assembled," "conscious of their responsibility" and "mindful of their duty," and "grieved" by "the tragic absence of the vast majority of children from public worship," called upon the fathers and mothers of the city to bring their children with them to the house of God. So far as I have heard, no statistical expert has reported during the five months which have elapsed since that memorable occasion whether or not this ecclesiastical call was effective. Why should such scientific methods be employed? The prophets of God warned the wicked from their wicked way; whether they turn from their wickedness or whether they turn not from their wickedness, at least these four hundred and fifty sons of man have delivered their egos from destruction. These Jehovah representatives have said, "Let there be children in the church," and behold the children come into the church hand in hand with their fathers and their mothers. And the evening and the morning are the first sabbath day. Thus the ministers of a modern city believe that humanity evolves! By the magical word of ecclesiastical authority!

The ministerial call to the parents to bring their children to church was just as futile as the ringing of church bells in the days of Martin Luther in order to keep away the lightning. Why? For the same reason that the medieval superstition was futile, namely, because the method used to remove the peril had no relation whatsoever to the cause of the peril.

The call was futile because it was unreal and the ministers did not know that it was unreal. If they had known they would not have said that they were "conscious of their responsibility" and "mindful of their duty." They really were not "grieved and alarmed" because the "spiritual welfare of the children" was being neglected. What they really were feeling was not the peril to the children, but the peril to the church. If they had been conscious of the real tragedy they would never have conceived this delusion that it could be averted by the magic of a word.

INTIMACY WITH CHILDREN

The reason why those ministers do not have the children in their churches, says an observer, is because they do not take time to be friends with the children and are not intimately acquainted with them. I feel as though they had not walked within a mile of intimacy with children. How could they and still order them to be brought to church in this day and age? Suppose they do try to become acquainted with the children of their parishes, as has been suggested. Suppose they make their pastoral calls and pray with the families. Suppose they give the good-fellow slap to the adolescent boys and suppose they jolly the girls and have a probationers' class for those between twelve and fourteen and teach them about the faith and the church. How true an understanding will they gain thereby of the everyday questions that annoy and exasperate and terrify and humble and exalt those children day in and day out? How much will they learn of the situations which those children must face and meet without any real helpers where their lives are haunted by autocratic discipline, or are bloated by selfish indulgence, or are cramped by plain blind ignorance? When these ministers preach to these little ones about a Father God, how many of them will know the sort of fatherhood the imaginations of the children are picturing on which they must build this most fundamental concept of their religious faith?

Those ministers clearly do not understand children today. What is more sinister, they really do not much care to be

bothered with them. They have left the nurture and care of the children of the church to unmarried women and unemployed mothers, who never had a fair chance to study the Bible, theology, or children. The plain fact is that these ministers do not wish very much to have the children in the church. The church on Sunday morning at eleven o'clock is for the adults. The children are simply to be thrown in as an inconsequential extra. Some ministers will tempt the children by promising five-minute sermonettes and dismissal immediately thereafter. The ministers are satisfied. The children have been in the house of God. They are acquiring the habit of going to church. A smaller number of ministers are making the children into choirs and marching them into the church with white robes trailing about them.

FOR THE SAKE OF THE CRUMBS

But what must the child endure for the sake of the crumbs that fall during the tediously long meal prepared for the mature! What are the songs those white-robed choirs sing in the worship of God? Alas, too often, of a warrior God, of the blood of the Lamb, of future salvation, and of an unreal universe in which the individual ego is the center and the favorite object of God's protecting care. How many of the hymns the churches are using can the children sing and at the same time feel religious aspiration stirring and expressing itself in a language consonant with their life experiences in the real universe of nature and humanity? What of their "spiritual welfare" if they must perjure their lips and learn to carol deceit even in the conscious presence of God? What a price children will pay for the privilege of marching up an aisle in a white robe!

When ministers wish to have children come to their church services because they really care for the children and really mean to make a contribution to the children's experience that is worth making, the ministers will plan their services with the children in mind. First of all, they will try to leave out all words and ideas which children under twelve can not appreciate. They will find hymns which the children can feel and sing with sincerity. They will word their public prayers in language children themselves would like to use if only they could express their finest thoughts. And last, but hardest of all, they will scrap their sermons and begin to learn the art of telling stories—vivid stories of real personalities and human situations, stories so thrilling that they can be fifteen, twenty or even thirty minutes long, stories of adventure, of suffering, of daring, and of achievement. These ministers will learn to paint word pictures of great religious men and women, whom to imagine means a challenge to adoration, and whom to see would be to create a longing for something beyond and better than the petty selfishness of the commonplace.

Which of those four hundred and fifty ministers would or could pay that price to have children in his church? Schooled in the theological seminaries in the art of speaking in vague general homilies about life, and with the oratorical zest for hammering spiritual truths upon the heads of the grown-ups, can they become as little children? Can they learn to see life as children see it? In the midst of their heavy responsibilities have they the time to do even the technical work involved in gathering the wealth of detail needed to tell vividly and simply the story of a Galileo or of a St. Francis? Yet this is the price which should be paid if children today are to attend church; and the ministers prefer not to be told.

THE WORLD OF THE MODERN CHILD

They are unwittingly in the position similar to that of a graduate student at Columbia, an only child of a widowed mother. He was reminded by one of his friends that it was about time for him to be finding a wife. In reply he said, "If I were to marry I would not see so much of my mother. You cannot have two inconsistent blessings at the same time." So it is with the ministers. They can not make a church service meet the spiritual needs of adults and children at the same time. Because it seemed in the puritan days that it could be done, the ministers still comfort their egos with the delusion.

Children today need religion, perhaps as children never before have needed religion. For most of us, the world of our childhood was comfortable and small, protected from the knowledge of tragedy and evil to a degree children today do not know. Our religious problems were those involved in our relations to a very parochial little world of human beings, and, comparatively speaking, we were troubled by a small universe. Science did not make fun of us as we prayed to a very intimate and personal God. Our God was stern and autocratic and policeman-like, to be sure, and he made trouble for us, but at least he was there. We could vision him without questioning and we leaned on his hidden goodness in times of stress. Most of us were quite content to solve our real problems through a childish form of religion because we lived in a far more immature and less intellectual world than that of the younger generation. Today the complexity of an intricate social and industrial system thrusts children into the midst of a confusing world even before they have wits to grasp the meaning of their little home world. Awe-inspiring forces of nature, linking the whole of humanity together, are flung into the hands of little children to play with. Even before they can read, they must face immensities and powers which are beyond the imagination of their elders to understand.

Can the modern child endure the universe as it really is? How is he to get the emotional and intellectual courage to be the independent sort of young person which scientific research says he must be? In his moments of solitude and need will he have to flee from reality in order to find courage; must he fall back on dogmas which he cannot but ridicule in his laboratory? Are we to be instrumental in dividing his personality in two, and in making one part of him infantile and religious, and another part of him grown-up and materialistic?

OUR DILEMMA

There is but one other alternative in the midst of a rapidly changing civilization, namely, to make possible for the child the having of a creative, self-renewing religion, one that will grow as he grows, ever-changing, ever casting off old dogmas and weaving better fitting beliefs, a religion that is alive. To dictate a faith or to condition our children to set forms of thought through our hymns and rituals is a simple process, but deadening. The religion the children need is one which will give them the courage to face the realities

of life with eyes open, and still to have faith that finer spiritual values are possible to achieve.

Until the ministers of the churches are determined to dig more deeply into the real tragedy of the church's waning power over children, regardless of their own prestige or the sacredness of any church traditions, perhaps it is just as well that the majority of children are not going to church and that the magic of the ecclesiastical fiat has failed.

What and Why in China

By Paul Hutchinson

Foreword

"MY DEAR," said Mrs. Leander P. Jenkins, looking across the breakfast table at her husband, what's the news from China?"

"China!" came the response from behind the outspread stretches of the morning newspaper. "Why do you want to know about China?"

"Because," explained Mrs. Jenkins with that patience which she had learned to be the principal ingredient of a successful marriage, "because we had the most wonderful speaker at the club yesterday, and he told us that if we are to be citizens of the modern world we must keep informed as to what is going on in China."

Something that sounded suspiciously like a snort came from behind the newspaper.

But Mrs. Jenkins was not to be denied. With unconcealed reluctance her husband finally turned his attention from the current murder trial and began to read that day's dispatches from Shanghai.

"Here you are, then," he said. "'Reports reaching this city tonight indicate that General Chiang Kai-shek has gained a strategical advantage over General Chang Chung-chang, whose army is deployed somewhere in the vicinity of Changchow. Should General Chang Tso-lin fail to reinforce his ally within the next twenty-four hours there is a strong likelihood that the entire territory between Hangchow and Chinkiang will be swept clear of the Shantung forces.' Say, what does all that mean?"

"I'm sure I don't know, my dear," admitted Mrs. Jenkins. "These Changs and Chengs and Shantungs all sound about alike to me. Oh dear, does it say anything there about Mabel Gordon's wedding?" . . .

That, it is to be feared, is a fairly representative experience of Americans in trying to read the news from China. Instinctively we feel that this is news of major importance, but the manner of its presentation makes it almost unintelligible to most of us. China has been identified in our minds with mystery ever since we first peered tremblingly through the steam-fogged windows at Tom Lee working within his laundry. And now, just when we should know China best, we find ourselves so confused by the daily dispatches that we are again almost ready to give up trying to make sense out of this enigma.

There is no reason why any intelligent American should not have a clear idea of the controlling factors in the Chinese situation. The effect of confusion produced by the strange names that appear in the daily press is more apparent than real. While there are all sorts of details in the picture that the specialist in oriental affairs sees, it is quite possible for the casual reader to discover the main elements in the composition, and so to see a picture that is both simple and true. The chapters that follow are an attempt to paint this simple picture. The details are left out. But the necessary lines, in both foreground and background, are here. It is my hope that, having been given this picture, the reader can then fit in with understanding the details as they arrive each day in the daily press.

I. How the Revolution Started

THE CHINESE FOURTH OF JULY is called, by them, the Double Ten festival. That is, they regard the tenth day of the tenth month as their day of independence. For it was on October 10, 1911, that a premature mutiny in a garrison at Hanyang, a city at almost the exact geographical center of China, started the revolution which swept the Manchu dynasty from the throne and led to the proclamation of the republic.

The Manchus had ruled China for 267 years. They were foreigners who had come down from the north (Manchuria) to conquer the last native Chinese dynasty—the Mings, whose family name is such a boon to curio collectors—twenty years before the English captured a Dutch colony on a little island on the opposite side of the world and gave to it the name New York. A succession of capable emperors had made the Manchu rule a powerful one for a century and a half. Then inner decay set in.

ISOLATED CHINA

China had kept herself clear from contact with the western world until about the time when George Washington became the first president of the United States. Traders and Catholic missionaries had, at times, penetrated this reserve. Some of them had even gained a remarkable foothold inside China. But commercial contacts with the west were slight, and political contracts almost non-existent. Then came the rise of modern industrialism in the west, with traders ready to take any chances to find new markets. And this western commercial aggressiveness came just at the time when its inner decay was weakening the Manchu dynasty so that it could no longer keep the foreigners out.

The result was a struggle that started soon after the opening of the last century and that ended, after various wars, with the cession of certain outlying territories to foreign nations, with the establishment of "treaty ports" in which foreigners could live and carry on business, with the granting of land at certain of these ports as "conces-

sions" (in effect, small foreign colonies) and finally, with the marking out of huge "spheres of influence" within which these foreign nations were to have paramount commercial rights, and which some of them certainly hoped ultimately to annex. Naturally, this course of events was not popular with the Chinese. And naturally, they placed the blame on the decadent Manchu dynasty.

THE TAIPING REBELLION

The tottering dynasty invited rebellion. This came first in 1850. It lasted until 1864. It was called the Taiping rebellion—a name which had no other significance than that of providing a high-sounding title, since Taiping means 'the Great Peace.' The rebellion brought peace to more than twenty million, perhaps more than forty million, Chinese—peace in the form of death. It came within a hair's breadth of overthrowing the Manchus and setting up a new dynasty. But, after it had obtained control of the lower valley of the Yangtze river, the foreigners, with their principal settlement at Shanghai, at that river's mouth, made up their minds that the old weak dynasty would be easier to do business with than a new dynasty, suspected of anti-foreign leanings. So foreign soldiers of fortune were found to lead the armies of the panic-stricken Manchus. Two Americans won fame in this way, one dying in battle and being enrolled in the calendar of Confucian saints, and the other playing the traitor and deserting to the Taipings. Finally, a regular British army officer was loaned to the Manchus. He put a finish to this fourteen-year rebellion. He is known to history as "Chinese" Gordon.

Thus, in 1864, the foreigners had first intervened in China's internal affairs to bolster up an outworn rule that China, left to herself, would have repudiated. The old dynasty, thus resuscitated, managed to hang on for another 47 years. This was mainly because there came into control the dowager empress, Tzu Hsi, one of the most remarkable women in history. Although under constant pressure, both from within and without, the dowager empress held things together until her death in 1908. Then the dynasty rapidly fell to pieces. Tzu Hsi was affectionately known by her subjects as "the old tiger," which was a fair indication of her methods of administration.

FOREIGN NATIONS BEGIN GRABBING

The one big mistake of the dowager empress came in 1900. By that time, foreign encroachments had driven the Chinese to the point of madness. Great Britain had her series of seaport colonies running all the way along the coast from Hongkong at the extreme south to Weiheiwei at the extreme north, and her sphere of influence blanketing the Yangtze valley all the way from Shanghai westward to Tibet. France had her French Indo-China and her trade-mark on the great southwestern province of Yunnan. Germany had her Tsing-tao (fateful name at Paris in 1919!) and her mark on the sacred and teeming province of Shantung. Japan had her Formosa, and her mark on the province of Fukien. Russia had her mark on Manchuria and Mongolia.

Westerners were writing books on "The Break-up of China," and calmly telling what portions of the prize were to be allotted to each grabber. The empress dowager probably had little hope of successfully resisting the foreigners, but she knew that if she did not try to resist in such a way as to carry conviction, her dynasty's doom was sealed. So, she permitted—or at least did not suppress—the attack on the foreigners of the Society of Righteous Fists, a name which we westerners, who demand words of one syllable, have twisted into the uprising of the Boxers.

The Boxer rebellion was a tragic madness. But westerners should keep this in mind: After it had been put down in blood and destruction, there was an end to the foreign partition of China. To that extent, it accomplished its purpose. Chinese do not forget that.

THE UPRISING OF 1911

The empress dowager died in 1908. Her last days were filled with attempts at reform, she having been persuaded that only reform offered chance for the further survival of her dynasty. But reform came too late. After three years of enormous under-the-surface intrigue, the day for revolt came. This was the revolt of October 10, 1911. We are back where this chapter started.

The revolt of 1911 started in the cities of Wuchang, Hanyang and Hankow. These three really form one city something like New York, Brooklyn and Jersey City—sprawling across the great river, the Yangtze, at about the center of its course. If you were to cut out the map of China, and then seek to put a pin through its center and whirl it as though on a wheel, the axis would be these three cities. On the map, they mark the place where the railroad which will divide China running north and south, crosses the river which divides China running east and west. Right in this central spot the first explosion of the revolution of 1911 went off. Incidentally, this was the first great center that the revolutionary Cantonese set out to capture last year.

ENTER SUN YAT-SEN!

There was comparatively little fighting in 1911. The army around the three cities revolted. (These three cities, by the way, are generally called, for the sake of convenience, the Wuhan cities. The name is formed from their first syllables —Wu-chang and Han-yang and Han-kow.) Then there came out from under cover a typical Chinese secret society, led by a southern Chinese doctor, Sun Yat-sen, who had spent all his life traveling about from one colony of Chinese in foreign lands to another, preaching the gospel of revolution and raising funds. This revolutionary secret society combined with the rebellious soldiers. Together they converged on the city of Nanking and captured it.

The word Nanking merely means "southern capital," just as Peking means "northern capital." With Nanking and the Wuhan cities, the revolutionists controlled all of China south of the Yangtze. They set up a provisional republican government, with Sun Yat-sen as provisional president. Then they looked northward to the tottering Manchu dynasty at Peking to see what the next move there would be. There was no next move. The dynasty—nominally headed at the moment by an infant—had nowhere to go but out. The Manchus called for the Chinese viceroy of the province of Shantung and told him to arrange the best terms of surrender possible.

XUM

This viceroy was named Yuan Shih-kai. Sixteen years before this China had suffered a humiliating military defeat at the hands of an upstart island nation she had always sniffed at, Japan. Yuan Shih-kai took the lesson of that defeat to heart. He began to build up his strength on the foundation of an army drilled in the western mode. In 1911, when the crisis came, he had in his province of Shantung what was known as "the model army" of China owing personal allegiance to him.

Sun Yat-sen and his revolutionists had a provisional republic with a capital in Nanking. Yuan Shih-kai had a modern army in north China. The two parties started bargaining. The outcome was an agreement to proclaim China as a republic; to make Yuan the first permanent president; to let Sun and his followers write the constitution. It was on that basis that the so-called republic of China got under way in 1912, and was recognized by the other nations.

Up to this point there are just four things to remember: 1. That China is divided about equally into north China and south China by the Yangtze river; 2. That the destruction of the Manchu dynasty was hastened by a century of foreign aggression; 3. That, when the empire fell only fifteen years ago, it was followed by a republic, in which were two outstanding men: Yuan Shih-kai, who was supreme in the realm of government, and Sun Yat-sen, who was supreme in the realm of ideas. Yuan was typical of the conservative north China; Sun was the hero of south China. Sun wanted the capital brought back to liberal south China; Yuan kept it in the north, at Peking.

YUAN SHIH-KAI ELIMINATES SUN

Sun and his friends soon found that they had been sold out. Yuan had the army. He soon had the support of foreign nations, which meant that he had the money. And when Sun and his real republicans tried to make Yuan submit to the control of a modern democratic constitution, Yuan swept them off the map. Yuan, under the pretense of being an elected chief magistrate, soon became a military despot. The foreign powers stood behind him. They were convinced that what China needed was a strong-arm dictator.

Yuan's ace, in 1911, was, as we have seen, his modern-style army. This army, after becoming "president," he expanded, until he had units large enough to control the country located in each province. The commanders of these units were called tuchuns, or military governors, in distinction from the civil governors which each province was supposed to have. The theory was that the civil governor should administer the province and the military governor keep order. The fact was that the tuchun was as much of a despot over the province as Yuan was over the country as a whole. The tuchuns were lieutenants of Yuan's. He put them into their commands. They owed allegiance to him, personally.

This lasted until 1916—four years. By that time Yuan felt that he had a strangle hold on the country. Sun Yat-sen and his group were out of the picture. Yuan's only real trouble seemed to be with Japan. The world war was on; Japan had run Germany out of China and had taken over the German holdings in Yuan's old province of Shantung; in 1915 Japan made a series of Twenty-One Demands on China that showed that she hoped, before the European powers got through with their struggle, to take over most of their former holdings and spheres and establish a virtual Japanese protectorate over China. Yuan hated Japan; Japan had no love for Yuan.

YUAN'S FATAL MISTAKE

Then Yuan's foot slipped. He thought that he could deal with Japan more easily if he dropped the pretext of administering a republic and made China once again an empire, with his family as the new dynasty. "These Chinese," he reasoned, "are used to an emperor. This president stuff doesn't mean anything to them. I am emperor in everything but name anyway. Why not go the whole way?" Every person whom he approached on the subject thought it was a grand idea. Yuan proclaimed himself emperor.

But a large portion of the Chinese honestly wanted no more emperors. Presidents they knew little about, but they were fed up on emperors. Some of them, away out in Yunnan province, started a revolt. Yunnan is a province containing forty million people, but it lies in the far southwest, a million miles from nowhere, and Yuan wasn't able to control things that far away very well. The revolt grew like the proverbial snowball. It rolled across Yunnan. It rolled down the Yangtze to the old familiar stamping-ground of the Wuhan cities and Nanking. (Whenever you want to stage a successful revolt in China you begin by capturing the Wuhan cities and Nanking.) Then it started from the river north for Peking.

YUAN DIES

Some of the tuchuns, Yuan's lieutenants, saw a chance to get out from under the control of the old man and run their own armies. They either joined the snowball, or failed to throw their armies across its path. The snowball rolled closer, closer, closer to the walls of Peking. Observers began to rub their eyes in amazement. "By heaven," they cried, "the old fellow can't stop it. He's licked!" He was licked. Just before his destroyers reached him, he died. Some said that he died in a fit of apoplectic rage. Some said other things. To this day, nobody knows. But he died.

So, in the summer of 1916, just a little more than ten years ago, the first act in the present Chinese revolution came to an end. For when Yuan Shih-kai failed to establish his dynasty, it proved that China was too big, and too much permeated with a lot of new ideas, to make possible its control by any one-man despotism. The first thing the Chinese had to find out, after they ran out the Manchus, was whether or not that was just a move to make room for another personal dynasty. Yuan Shih-kai, whose face is still minted on the Chinese silver dollars, furnished the test. When Yuan's dream dissolved in ruin, Chinese might still wonder what the future held. But of one thing they were sure—the revolution was not going to eventuate in another empire.

This is the first of a series of articles designed to give the essentials in the background of the present Chinese situation.

British Table Talk

London, Easter Monday, April 18.

THE ANTI-CYCLONE was well-timed. It came on the eve of Easter, and therefore we have had days of perfect beauty and nights in which the paschal moon has made an enchanted world. The orchards are white now, and even the tall trees are awakening lazily from sleep. From the papers it is possible to learn how our notables have spent their Easter. The archbishop of Canterbury is resting to avert a serious breakdown. The prime minister is resting also, being sadly in need of a rest after his busy session. Of others it is reported that they are fishing or golfing. A distinguished actress reports that she went to church twice. An American visitor says that she could not see the view in Surrey, because there were so many Americans about! But who can say what Easter day meant? What is there common to the experiences of all of us, except that a message of hope has pealed forth with the sound of the silver trumpet? The Sunday Times has written of Easter in this wise: "So long as mankind is saved by hope, so long will it respond to the joyful promises of this day. . . . We are in need of such a sure word of hope. Many things have conspired to make us lose heart. We are threatened by the fatalism which makes us wonder whether the causes for which the noblest of our race have contended are to perish from the earth, and whether those who contend for justice and liberty and peace are doomed to fail. To one who looks at the modern world steadily it sometimes looks as though a gain in one field is balanced by a loss in another. There is in such an hour only poor comfort to be derived from the striking of a balance. But when Easter dawns the church, through its teachers, can remind the men of good will that there are great allies on their side; for with them are all the dynamic energies of the unseen world. Of this the historic pledge remains. The hour when the end came upon One on whom were set the highest hopes that man had ever formed, proved to be not the end at all, but the beginning—not a defeat, but a glorious victory. On the side of things deemed broken was all the power of the endless life. That historic word of hope which peals out at Easter will bring fresh courage to the despairing. The story of mankind is not to be interpreted as though all the powers at work could be measured in terms of visible things. In the world as it stands revealed on Easter day seeming ends are but beginnings; goals are but starting-points; and death is swallowed up in victory. Such is always the burden of this day; and even within those who are outside the sanctuary its coming rekindles hopes that were failing. And it is by hope once more we are saved."

After Easter

* * *

And So Forth

The action of the Independent Labor party in refusing to nominate Mr. Ramsay MacDonald for the treasurership of the labor party is clearly a matter of some importance. The I. L. P. represents the more radical or, as some say, extreme group within labor; much criticism upon Mr. MacDonald has been passed by some of its members. Their latest action, reported this morning, marks a new stage in this conflict. . . . The feeling is growing that the trade disputes bill will have to be seriously modified. Lord Wrenbury writes to plead that certain definite principles should be accepted and the method of carrying them out be left to a commission to explore. . . . Now that the government has come down decisively on the side of giving votes to the unmarried women between the ages of 21 and 30, there is much speculation what the result will be in terms of parties. Personally, I think that these new voters will divide themselves very much as the other women-voters did when the franchise was first given. The story of Mrs. Pankhurst and her daughters is significant. They were the leaders in the fight for the franchise. Now Mrs. Pankhurst is practically a conservative; Miss Sylvia Pankhurst was a communist till lately, and may be still; Miss Christabel Pankhurst teaches that the second advent of Christ is near; while Mr. and Mrs. Pethick-Lawrence, their fellow-workers, are in the labor party. . . . In a valuable article in the Review of the Churches upon the subject "How the Churches Use Their Laymen," Mr. Arthur Black gives these figures for the seven largest of the free churches:

	Churches and Chapels	Members	Ministers	Lay Preachers	S.S. Officers and Teachers
Wesleyan Methodist	8,580	490,118	2,451	18,580	119,881
Primitive Methodist	4,566	216,597	1,089	13,636	55,125
United Methodist	2,221	148,453	714	4,708	37,919
Congregationalist	3,511	451,229	1,728	4,674	54,828
Baptist	3,113	414,841	2,051	5,541	60,612
Calvinistic Methodist of Wales	1,879	118,970	948	219	24,178
United Free Church of Scotland	1,461	536,407	1,492		24,853

The Review of the Churches, which is sent to me by the courtesy of Sir Henry Lunn, is a quarterly full of valuable facts and acute criticism. It has never been better than in the last number. . . . An important conference of Companions of Copec will be held on April 19 to consider how the movement can best contribute to the great world movement which for want of a better word is called the Christian social movement. More of this later! . . . On the whole the budget has not been badly received. It does not hit most of us at all severely. We therefore take it philosophically.

* * *

A Church Census In Aberdeen

Aberdeen is said to be the Scots city least affected by the growing indifference towards organized religion. The attendances on the day chosen did not greatly vary between the forenoon and evening attendances. It is evident, the Scots Observer says, that not nearly one-half of the adult population of Aberdeen—probably less than one-third of the men—are in the habit of attending regularly any kind of religious services. (If we had as good a return in London, we should be encouraged; but Aberdeen has a higher standard). The able Scots paper which analyzes the causes of the decline puts first the war and its consequences. That acted subsconciously in encouraging a drift, partly desperate, but mostly idle, towards mindless materialism and sheer time-killing. This drift was favored by the rapid advance in mechanical science in the post-war period. Then it is declared that there is spiritual decadence; from this the writer exonerates the ministry. "We should say that the standard of ability, knowledge, zeal and self-devotion among the Scottish clergy is higher today than at any period since the reformation." But the clergy must suffer from the lack of popular support. One man in Aberdeen whose books are read by thousands had 236 hearers in the morning and 172 in the evening, and there are many in a far worse plight. But there is no ground for despair. "The fastest motor-car cannot escape the Hound of Heaven." In war the best defense is in attack. Quite recently in Scotland there has been a campaign organized by the church in one mining district. In this campaign it is claimed that the church shed "her accretions of dogma and formalism, and went back to the direct methods of the first Christians." The same writer whom I have quoted calls to the

church to abandon invidious distinctions suggested by such phrases as home missions. The mission church must disappear. The difficult churches must become places of honor. And class distinctions must be banished from within the church. Action must be taken and can be taken now.

* * *

The Clapham Sect

Clapham is a suburb in the south of London and an important railway junction. But it is also famed as the chosen abode of evangelicals in the days of Wilberforce. The Clapham sect has had more than its share of abuse from those who can never hear of the evangelicals without anger and bitterness. Yet a suburb in which men plotted the destruction of the slave trade and the world-wide proclamation of the Christian gospel has no reason to be ashamed of the sect. They used to pray; they had psalmody at their meetings; they were puritan in their habits, but they *did* things, and great things. In the old parish church on Clapham common there has recently been placed a large tablet, facing the common, with these words, cut deeply and boldly:

"LET US PRAISE GOD

"For the memory and example of all the faithful departed who have worshipped in this church, and especially for the undernamed servants of Christ, sometime called

"THE CLAPHAM SECT

who, in the latter part of the 18th and early part of the 19th centuries labored so abundantly for national righteousness and the conversion of the heathen, and rested not until the curse of slavery was swept away from all parts of the British dominions.

Charles Grant
Zachary Macauley
James Stephen
Henry Thornton
John Thornton
William Wilberforce
Granville Sharp
John Shore, Lord Teignmouth
Henry Venn, Curate of Clapham
John Venn, Rector of Clapham

"Oh God, we have heard with our ears and our fathers have declared unto us the noble works that Thou didst in their days and in the old time before them."

Everyone of these names has its associations of honorable public service. They were not kill-joys, these men of Clapham. They had their diversions; they loved music and books and gardens and, with all their limitations, they left to this country a tradition which it has never entirely lost. What the British commonwealth would have been without the Exeter hall and Clapham common influence, historians have estimated.

* * *

The Census Of 1921

There has not been time yet to assimilate the results of the census of 1921. But some interesting facts are discernible at once. The population of England and Wales was 37,886,699, of whom 18,075,239 were males and 19,811,460 females. If therefore the women were to unite—as they will most certainly not do—they could rule the country. To every square mile there are 649 persons—an acre per head. Nearly 80 per cent of us live in urban areas. More than seventeen millions of us are occupied, 39 per cent in manufacturing industries. The "Ages" section shows the influence of the war. Between the ages of 30 and 35 there are 1,470 unmarried females for every 1,000 unmarried males. The preponderance of women too is strongly marked in the old ages. Families are smaller. Life is longer. Therefore there is a general ageing of the population. Fewer births, fewer deaths; that may mean as Mr. H. G. Wells shows in "William Clissold" an undue power in the hands of the old.

EDWARD SHILLITO.

B O O K S

The Protestant Crisis in Europe

Protestant Europe, Its Crisis and Outlook, by Adolph Keller and George Stewart. Doran, $3.50.

IT IS A PITY that more Americans who go to Europe do not take pains to make some acquaintance with the conditions of their protestant brothers there. It is easy enough to understand why they do not, for tourists are hurried and herded and guided toward a different set of standardized attractions, and their own interest goes out toward the things that are as different as possible from what they see at home. Why cross the ocean to go to a Methodist church when one is in search of the picturesque? And yet the protestant visitor to Europe will find it well worth his while to devote a good deal of energy to gaining some knowledge of protestantism on the continent, in both its historical and its present aspects.

Incomparably the best introduction to the study of protestant Europe, either for the traveler or for any other, is this book by Dr. Keller of Zurich and Dr. Stewart of New York. It is encyclopedic in its scope and enters into much detail with reference to the several countries and churches. These specifications are too multitudinous even to summarize, much less to criticize. Dr. Keller knows the European religious scene as few men do. He is secretary of the Swiss church federation, European secretary of the federal council of churches, and was one of the international secretaries of the Stockholm conference, and Dr. George Stewart is a competent colleague. There is every reason to accept their picture of the present religious situation in Europe as substantially accurate.

In general the attitude of the protestant bodies in Europe is one of courage and determination in the face of extraordinary difficulties, and sometimes of a little bewilderment in the presence of baffling problems. How, for example, to create the habit of voluntary giving for the support of disestablished churches, when their members have had the age-long habit of feeling that they had done their duty to the church when they had paid their taxes to the state and when they now have higher taxes and lower incomes? It is a real problem. And how to adjust church organizations and loyalties to coincide with the new boundaries? There are ten thousand miles of international boundary lines in Europe, and six thousand miles of them are new. How to supply the shortage of clergy while at the same time there is a shortage of theological students? How to meet with protestantism's relatively loose organization and many divisions, the Vatican's consistent strategy and financial strength? However fully we may be convinced that the Catholic church is not in politics in the United States, there are no illusions on the subject in Europe. The new concordats are political instruments; the one with Bavaria, to mention only one, virtually puts the whole school system in the hands of the Catholic church,

while formerly the various confessions were proportionately represented.

Before some of these problems our protestant brothers in Europe seem somewhat dazed and undecided. Who would not be? They are problems which must work themselves out through the long years. An attitude of friendliness and practical cooperation on the part of American protestants will help them to stay alive during these long years. It is well to know the charm as well as the crisis of European protestantism, and it is very easy to feel that charm if one will allow himself to be exposed to it. Go to the Oratoire in Paris, and hear Wilfred Monod preach; or go to the Maison Protestant where the cooperative work and the young people's activities have their headquarters; or to the home office of the Paris missionary society. Go to Geneva and stand before the Protestant Memorial with its grim, gaunt granite figures of men who were as stout (sometimes they seemed as cold) as the rock from which they are hewn. You will not go to the Waldensian valleys, though I am always advising it, and you will be forever the poorer in consequence, for you will miss the oldest protestant shrines in the world, and some of the finest protestant people and some of the most majestic scenery. If you did go there, perhaps you would also find some of the old half-deserted Huguenot villages high in the Alps of Dauphiné not far away. They are to be visited, if at all, not for the sake of what they are now but, like the catacombs, in memory of the heroic deeds that they have witnessed. After searching out these or some of the many other protestant shrines in the south—yes, and you can find them in Florence and Rome, and all the way to Sicily—you will go back to the north, to the regions which we usually think of as protestant, with a new sense of the charm and the beauty of our protestantism and the glory of its history. And that will be a good time to take up again Keller and Stewart's book and study the present facts.

WINFRED ERNEST GARRISON.

Faith and Order

A Permanent Faith, A New Approach. By William E. Hammond. The Judson Press, $2.00.

Think Out Your Faith. By Bishop Philip Mercer Rhinelander. Longmans, Green and Co., $1.25.

Outlines of Doctrinal Theology. By A. W. Drury. The Otterbein Press, $2.50.

THE first of these is a collection of essays expanded from articles that appeared in a column in The Walker Pilot, a weekly newspaper published at Walker, Minnesota. The author professes to attempt a clarification of what Donald Hankey called "the religion of the inarticulate." In other words, he is trying to articulate the religious views of "the man in the street." There are sixteen essays in all, covering most of the points in dispute in modern religious thinking. The thinking is clear, the writing is good, the treatment is popular. Several of the essays achieve a large degree of excellence. It is primarily a book for laymen.

Bishop Rhinelander's little book is a collection of papers and addresses written or delivered at various times during the last few years and under varying circumstances. They are good addresses that have a special appeal to the clergy of the Episcopal denomination. That they allow considerable room for difference of opinion is only to say that Bishop Rhinelander has expressed himself clearly, vigorously and in a manner that enables the reader to understand his position.

Prof. Drury is the professor of systematic theology in the Bonebrake theological seminary of the United Brethren church. His book is the sort of book on systematic theology that one has been accustomed to these many years. It shows careful scholarship and a patient presentation of the theological ideas that a professor in a thoroughly conservative school is expected to hold. It is a sincere exposition of theological dogma and will undoubtedly appeal to those whose main concern is to be "regular" in their thinking. It hardly touches the issues in dispute today.

MILES H. KRUMBINE.

A Family Quarrel

The Portion for the Children. By Frank J. Scribner. Macmillan, $1.75.

THIS REVIEWER has in his home two boys, eight and ten years of age. They have successfully resisted all efforts to civilize them. In his attempts he has tried out a dozen books of children's sermons. As a rule the boys would have little or nothing to do with them. The other evening he brought home this new volume by Frank J. Scribner and read to them the chapters on "Tobogganing," and "The Spider and the Hornet." They demanded more and when he refused they seized the book, drove their father from the room, and proceeded to devour it by themselves. Since then they have kept the book and quarrelled over who is to have the next chance at it. Their father sneaked it away from them, however, and now begs to report that it is a thoroughly enjoyable and at the same time devout collection of talks to the junior congregation. Mr. Scribner in each address begins with an incident common to the life of children and then goes on to make an application which is clear and forceful without being pious. The collection as a whole will be welcomed by parents and children, as well as by pastors. It sets a new goal for those who are endeavoring to develop effective addresses to children.

FRED EASTMAN.

Integrating Education

An Integrated Program of Religious Education. By W. A. Harper. Macmillan, $1.75.

AS A PIONEER discussion in the field of the integration of the agencies of religious education Dr. Harper's book is important. The author writes out of a fruitful concrete experimental experience in dealing with the problem. Against the background of the present confused situations arising from a multiplicity of overlapping agencies and programs the author discusses the integration of the educational work of the communion under a board of education, which would include the work of the Christian college; the possibility of an integrated curriculum for the entire communion, including the college; an integration of the expressional work of the church's agencies; the integration of the work of the church with the community; the integration of publishing function; the integration of the budget; an integration of leadership training and an integration of the program of the church with the home. The discussion is centered in practical programs, assuming the underlying philosophy of integration which the reader could wish might have been elaborated. The author has chosen to limit his field to the educational agencies of the church, except the home. The very fundamental problem of the integration of the educational program of the church with the educational program of the public school is excluded from the present discussion, being listed as one of the marginal problems to which further attention must be given. It is to be regretted that "expressional" activities are continued as correlatives of the curriculum rather than included in the broadening conception of the curriculum as involving activity. The author is conscious of these marginal problems which must

be the subjects of further research and experimentation. As a first discussion in the field, the author has rendered a distinct service in formulating the problem within a chosen area, in recording the results of some experimentation, and in opening up the problem for further thinking and experimentation.

W. C. BOWER.

CORRESPONDENCE

Conscience and Law

EDITOR THE CHRISTIAN CENTURY:

SIR: I recently had the opportunity of listening to an address by an ex-congressman under the auspices of the Knights of Columbus on the general subject of conditions in Mexico. The speaker was a native-born American and his address, taken as a whole, was worthy of much praise. One position he took, however, I think tended largely to nullify the benefit to be derived from his speech. His statement was, in effect, that our people are endowed by nature with certain inalienable rights. Such rights are paramount to any civil law and when any law or constitution attempts to take such rights from the people it is not only the privilege but the duty of the people to disregard such laws.

The speaker had in mind, no doubt, the right to religious liberty, and no one would dispute the validity of the speaker's position if restricted to that right. The trouble was that many of the speaker's listeners were uneducated people, and there can be no doubt but that the impression was left with many of them that it was their privilege to disregard any law which attempts to take away privileges which they conscientiously think they are entitled to.

I have just finished reading your editorial in the current issue entitled "Catholics and the Presidency." In that editorial you say: "Men of high moral sense will always do the thing they think right in defiance of a law which they think wrong." You fortify that statement by referring to the abolitionist and the fugitive slave law and the attitude taken by the dissenters and the Quakers. I do not question but that the dissenters and the Quakers were morally entitled to disregard the law which attempted to take away their rights to religious liberty, and the abolitionists were also, no doubt, morally justified in protecting fugitive slaves for the reason that they were in essence protecting the right to human life. The difficulty is that many of the people who read your editorial will glean therefrom that they have the right to disobey the eighteenth constitutional amendment and the Volstead act because they believe them to be wrong. If our people generally should get the idea that they are privileged to disobey a law because they think it wrong, our institutions will be in much greater danger than they would be through the election of a Catholic to the presidency.

Tomahawk, Wis. G. M. SHELDON.

Prof. Baker Visits Hankow

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just returned from a three weeks' trip up the river to Hankow, the new capital of the nationalist government. I spent five days on a refugee boat coming down. We were fired on for a few minutes opposite Nanking as we left the city but no one was hurt. Having seen and studied this nationalist movement in Canton, where it arose, I wanted to see it also in the new capital and get from the leaders themselves their own interpretation of what they thought they were doing. I was fortunate enough to be able to spend an hour with Eugene Chen and an hour and a half with Borodin, which was about twice as much of their valuable time as I had hoped to secure. This was just before the Nanking affair. In fact it was Borodin himself who broke the news to us that Shanghai had fallen into the hands of the southerners. I found both to be quite approachable and much more thoughtful men than some reports had indicated.

They both insist that this is not a mere political revolt against militarism, or a mere defensive thrust against foreign "imperialism." It is this and also something more profound still, namely, a great revolutionary movement among the millions of China's *peasants*. A movement to set the peasants free from old types of bondage and exploitation, organize them, and then let them work out their own salvation, first of all by demanding, and seizing if necessary, a larger percentage of the results of their toil.

I am very glad I came to China at this time. The China of the last 16 years will never exist again. One can see operating now the forces which will produce something different—whether it will be better or worse no one knows. I suppose that depends largely upon one's particular interests and possessions.

Shanghai, China. A. G. BAKER,
Department of Missions, University of Chicago.

No Intervention in China!

EDITOR THE CHRISTIAN CENTURY:

SIR: The Nanking incident was a horrible one but if foreign die-hards who want war between the powers and the Chinese nationalists succeed in employing this incident as a lever to pry foreign governments into armed retaliation something much more horrible will have happened. What took place at Nanking is in no way fairly representative of the Chinese people or Chinese nationalism. Most Chinese are sick at heart over what occurred.

The Nanking atrocities were apparently the manifestations of a calculated effort on the part of an extremist minority to cause a break between foreigners and the Chinese nationalist movement. A comparatively small group of extreme radicals are seeking to transform a nationalist revolution into a bolshevik revolution. They have found that the surest way of undermining the more conservative leaders, like Chang Kai-shih and Eugene Chen, is to attempt to bring about military intervention by the foreigner, for this will so enfuriate China that only fire-eaters will prove acceptable as leaders. Every provocative move that is made by the foreigner adds to the possibility that the

Contributors to This Issue

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Chinese nationalist revolution, with its splendid promise for the future, may topple into a bolshevik revolution which will throw China into irremediable chaos for scores of years. The foreign die-hard belief that the growth of the extremist movement can be checked by the employment of foreign force could not exist if its adherents understood the Chinese people as they are today. No matter how overwhelming may be the victory of foreign forces over the Chinese, if war comes, there will be no real result outside of the destruction of life and property, the discrediting of the Chinese leaders who alone can save the situation, and the creation of new tides of hate.

Without failing to genuinely sympathize with and assist foreign individuals in China who suffer for the sins of others, the American public must utterly repudiate the present campaign to create a break between the United States and the Chinese nationalist movement. The Chinese revolutionists, intentionally as well as unintentionally, will make some bad mistakes. As is usual when war psychology has men in its grip, disgusting and fearsome things occur. China has been long asleep, but now wakens to tackle a number of tremendous adjustments, adjustments which other nations have been able to encounter one at a time. China will challenge our forebearance hugely. That is inevitable.

What a tragedy for humanity if America, with its own nation established, because of terrible but comparatively irrelevant happenings such as that at Nanking, participates in the trampling out of a struggle for freedom on the part of the largest people in the world! That is what a powerful group is now attempting to bring about. In as chaotic a situation as that which we now have in China there can be no way out which will prove entirely satisfactory. But of all hopeless and disastrous methods which might be adopted, the method advocated by the pugnacious die-hard should prove the worst. If there ever was a time for nations to begin seeking a better method than violence in their dealings with other nations it is now. The Chinese are trying to do what we would be attempting were we in their places. Even though we may feel that we are at times unjustly treated, Americans will refuse, will they not, to take any part in overthrowing one of the most significant and most courageous struggles that the world has yet seen!

Tientsin, China. HARRY KINGMAN.

THE SUNDAY SCHOOL

Lesson for May 22. Lesson text: Acts 3:1-10; 4:8-10.

Christianity and Health

WHAT has religion to do with health? Religion gives abundant life. Being in harmony with God, living under God's laws, filled with the spirit which Christ can give, socially adjusted, as the ethics of Jesus makes possible—all of this has much to do with health.

Christianity had hardened into creeds. Men had reasoned themselves to the horrid stage where they believed that God condemned babies and predestined a choice few to everlasting bliss. Then some good man awoke to the fact that no Christian could be really happy as long as anyone was in hell. Could you enjoy a turkey dinner when you knew that someone, whom you could help, was starving? There was a recoil from a conventionalized religion that had lost touch with human needs. People were sinful and wanted to be loved back into goodness, not to be consigned hard-heartedly to hades. People were sick and needed some power to bring back the joy of health. People were discouraged and needed some presence to bring courage and hope. People were bereaved and needed some divine touch that was warm, life-giving and assuring.

I remember, soon after I left the seminary and took a large church, that a certain young widow left the church and took up Christian science. I went to call upon her. I had been airing, I suppose, a lot of my new learning and it meant nothing to her. She had lost her strong, manly husband. She had been compelled to enter an office in which the work was not very congenial. She was discouraged; she needed sympathy and a religion that made a loving, helpful God real. I did not have sense enough to preach that kind of a God, and she left. I was humiliated, but it was a wholesome lesson. I made up my mind to preach a gospel large enough to carry comfort, sympathy, power to all those who were bereaved and downcast; to those who were sinful and to all that suffered. There is truth in Christian science and I see no harm in emphasizing that bit of truth in our ministry. Do we not want all truth? "God is love." Jesus brought health and happiness to men. He healed and brought peace and poise to troubled, baffled people. There is no need to go off to another church to learn that. I want this beautiful truth. I tell you, people are hungry for sympathy, comfort, hope.

I often lunch with a certain brilliant physician, a graduate of Johns Hopkins, a man of solid science and of unusual education. He told me that he thinks the visit of a good preacher upon a sick patient is of as much value as that of the doctor. I pray with people now much more than formerly. A prayer in a hospital room brings peace, a sense of unity with God, a feeling that the healing Christ is still near by, a restful idea of being undergirded by the Everlasting Arms. Why have we been so timid and useless in sick rooms? I have a selection of comforting passages of scripture which I often read; these help to convey the idea that God cares and moreover that God can and does actually help.

There must be something in all of these "new thought" movements which have swept over the world in the last fifty years. Perhaps it is expressed in the remark of a prominent business man who called me into his home when he felt himself being pulled down by disease. "The earnest prayer of a good man is effectual in his working," he quoted. (James 5:16.) "Now I want you to pray for me." Together we prayed. Every Christian should be able to bring comfort, peace, harmony to other lives. If faith is real, if love is true, if hope is bright, if God is love, if Jesus still touches men's lives, we should be able to do this. I think it is because so many cults have made the idea absurd, that we hesitate to use the power that lies at our hand. But every good thing has been counterfeited; we cannot stand aside on that account. There is a great, needed truth at the heart of Christian science, which it is foolish to combat; there is a beauty and a harmony in much of the so-called "new thought" (which is really old) that we dare not ignore if we would not rend the garment of truth.

The spirit of God dwelling in one's heart should bring a peace, a rhythm, a joy into life that spells health. We cannot make too much of the idea of "harmony." Fret, worry, clashings and cross-purposes could be largely eliminated by yielding ourselves to God's leadership. In a money-mad, materialistic world we need the peace that passes understanding. Torn by envies, ambitions and worldly lusts we need the perfect adjustment with God. No longer am I willing to let any cult have a monopoly upon all of this truth and goodness; what is true in it all, I intend to keep, to use and to enjoy.

JOHN R. EWERS.

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NEWS *of the* CHRISTIAN WORLD

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Catholic Says Wets Raised Religious Issue

Col. P. H. Callahan, prominent Catholic layman and dry, in a letter to the New York Times, says that the religious issue in connection with Gov. Smith's candidacy was not raised by the protestants or by the McAdoo forces but by the wets. "Responsibility for the injection of the religious issue in the 1924 Democratic national convention rests very expressly upon the eastern wets, who deliberately injected it as a last desperate effort to prevent the nomination of McAdoo whose dryness they feared." "It has always been an old game in politics," says Col. Callahan, "to make out your opponent as being bigoted and an anti-Catholic so as to line up all Catholics and their friends against him, always being accompanied by damaging consequences."

Norway Not So Wet as Reported

The W. C. T. U. sends a statement to correct the impression that Norway abandoned prohibition last autumn. Norway never had general prohibition, but only a law prohibiting beverages with an alcoholic content above twenty percent. This permitted very strong wine. The new law, which has been enacted in place of the old, is a combination of prohibition and local option. There will be complete prohibition in places of less than 4,000 population, and local option in the forty principal cities and towns. After 1932 another vote will be taken. Meanwhile, no liquor can be shipped by mail, and the proceeds of the liquor tax are used to fight alcoholism.

Ground-Breaking for New Detroit Church

On Easter Sunday ground was broken for the new Central Woodward Christian church, Detroit, Mich., Rev. Edgar De Witt Jones, pastor. This church represents a consolidation of the old Central and Woodward Avenue Christian churches. The new building, which is Gothic in style, will cost about half a million dollars, exclusive of site, organ and furnishings. The first sod was turned by the oldest charter members of the two constituent churches. Such a structure was made possible by a generous gift from Philip H. Gray and family.

Methodist Men Held Council

The Methodist Men's council of the Philadelphia area was held in Tindley temple, Philadelphia, April 27-29. The program included an impressive list of speakers from many parts of the country —Ralph Connor, Dr. Cadman, Dean Brown, Merton Rice of Detroit, Senator Willis of Ohio, Gov. Pat Neff of Texas, Prof. Steiner of Iowa, Gov. Sweet of Colorado, and many other notables.

Fuller Statement Regarding Cable from Nanking

A letter from Edwin Marx, secretary of the China mission of the Disciples, expands the message signed by forty missionaries and sent by cable immediately after the bombardment. Mr. Marx says: "The reason that we sent this cablegram to you was because we felt sure that you would wish the facts promptly regarding the incident at Nanking which was most likely to result in controversy, namely, the firing by the foreign warships. The pur-

Consider Church and State in Education

WHAT THE CHURCH has a right to demand of the state in the matter of education, what the state has a right to demand of the church in the way of both cooperation and non-interference, and what each must claim for itself and demand of itself—these are some of the central problems which were dealt with at the sessions of the Religious Education association which met in Chicago April 26-29. More briefly stated, the general topic was "The Relation of Religious Education to Public Education."

The opening session, Tuesday evening, brought a statement of the purpose of the convention by the general secretary of the association, J. M. Artman; an address of welcome by Supt. McAndrews of the Chicago public schools; the presidential address by Sir Robert Falconer of Toronto, and a preliminary outline of the problems to be discussed by Prof. George A. Coe.

DEMANDS PAROCHIAL SCHOOL

To start off the discussions on a basis of fact, the program of the next morning was devoted to statements of the present status of religious education with special reference to the education of character. Henry M. Sherwood spoke of what the state is doing, and Luther A. Weigle of what the church is doing and not doing. These were both surveys and evaluations of the processes now in operation.

Recognizing that the problem of religious education, especially when considered in relation to the state, is not exclusively a protestant problem, the program-makers devoted the Wednesday afternoon session to a presentation of the conflicting educational ideals of Catholics, protestants, and Jews. James H. Ryan, of the National Catholic welfare conference, gave the Catholic philosophy of education. It is a unitary process which cannot be split into parallel and independent strata. Religion is its most fundamental constituent, and religious truth is determined by the church. This points directly toward the parochial school as the only one which, under American conditions, can give complete education. Lynn Harold Hough presented the protestant viewpoint, and Rabbi Mann the Jewish. The Jewish ideal is to make Jews loyal to their race—not as a nation but as a race—and for this purpose reliance must be placed in the historical material of the race. This also points toward a parochial school under religious auspices, a tendency which seems to be increasing among the Jews wherever the Jewish population is sufficiently compact to warrant it. The Jews are distinctly opposed to the introduction of the Bible into the public school.

Continuing this study of present conditions, the Wednesday evening session was given over to a symposium on the various types of effort at cooperation between church and state in education, a report on the experiments now under way in many places.

On this basis of facts as reported by many observers, the Thursday sessions proceeded to a discussion of possible and desirable future policies. What cooperation do schoolmen want from the church? Superintendent Engelman of the Terre Haute, Ind., public schools answered, but was inclined to doubt whether the church knew yet what to do with the opportunities which the school was ready to offer. And what cooperation does the church want from the school? Dr. Hugh Magill, of the international council of religious education, said that they wanted time released for religious instruction to be furnished by the churches. Many want the reading of the Bible in the public schools to be made optional in all states, as it already is in some. Some want it made compulsory. But in general there was little support for the idea that there was any magical efficacy in Bible reading by itself, and even less for the idea that any good would come by forcing that practice upon unwilling teachers.

DOES PRAYER HELP LEGISLATURES?

It was argued by one that the schools should at least be as religious as the courts in which witnesses swear to tell the truth "so help me God," and the legislatures which are always opened with prayer, and the army and navy which have chaplains provided at public expense, and the ceremony of a presidential inauguration in which the Bible is kissed. (The answer might be that these practices do not appear to have had notably religious effects upon the institutions involved.)

A forum, conducted by Prof. G. B. Smith Thursday afternoon, continued the discussion of the more fundamental questions involved in the religious educational process. At the closing banquet the look was toward the future. Addresses on the outlook and the next steps were given by F. J. Kelly, Soares, Weigle, Bower, W. D. Scott, Mann, Coe, and Artman.

While the convention proper closed on Thursday evening, many felt that the post-convention sessions on Friday for the discussion of research problems were among the most vital features of the entire program. Report was made upon pieces of research that have been carried on in relation to the curriculum, the technique of teaching, character-tests, the case-study method and other methods of research, and methods of measuring results.

The convention did not issue in the presentation of a body of agreed results, but in the expression of many different points of view. Among the questions to

(*Continued on Page* 604)

pose of the cablegrams was not to advocate any particular viewpoint with regard to the use or non-use of force. Neither does it touch the matter of the gunboat policy in general. It may be well to remember that this cablegram was formulated while we were still on board the foreign warship and we had had no intimation of what was transpiring in the outside world. But we did have information that false and exaggerated reports were being circulated regarding the bombardment of Nanking. Some of these false statements, of which we were aware at the time they were being broadcasted, were to the effect that thousands of Chinese had been killed and that even the foreign lives which were lost were lost as the result of the action of the foreign warships. We knew, on the other hand, that the action of these ships, however it might be regarded from various angles, was taken only as a last resort in order to save the lives of the foreigners and that no Chinese lives were wantonly sacrificed in the process." The cable stated that the "naval barrage against Chinese soldiers trying to kill American consul and 47

Southerners Study the Country Church

THE SCHOOL OF RELIGION of Vanderbilt university, Nashville, Tenn., has just tried the experiment of holding a two weeks' "Rural Church School." Nearly two hundred pastors of country and village charges, representing fourteen denominations and states, enrolled for the courses. Many of them received financial help from their denominational home mission boards. The Vanderbilt school through the generosity of friends was able to extend additional aid. A correspondent who was present writes:

"This experiment is significant in two or three relations. To begin with, the Vanderbilt faculty was agreeably surprised, in putting on the courses, at the ready and extensive cooperation which was found available. The university extension service of the state of Tennessee, the department of agriculture, the farm bureau and other state agencies, the faculties of George Peabody college for teachers and of the Scarrit college of missions, the boards of home missions of several churches, the county, municipal and state boards of health, lecturers and instructors from various other institutions, besides a number of pastors, bishops and secretaries, were found eager to make a contribution. In the matter of instructors there was almost an embarrassment of riches.

DENOMINATIONAL LINES IGNORED

"In the second place, denominational lines were ignored. This created an atmosphere which alone was an education for many of those who attended, accustomed as most of these men are to purely denominational gatherings. Church cooperation, while much talked about in the cities, finds its real field in the country. It is in the small towns and villages, especially, that the need for it is a crying one. And it is a need that is destined to grow more rather than less urgent.

"Finally, it is noteworthy that this undertaking was in the south. The population in that section of our country is predominantly rural. It is also distinctively American, protestant and religious. Its religion is often narrow, but it is real and it is intense. Besides, conditions of climate and of soil make the south by excellence the future rural heart of the United States. In those balmy latitudes country life goes on comfortably the year round. The soil, naturally good, has, over large areas, never had adequate culture. Under modern methods and in line with the agricultural development of today, it is destined to support a far heavier population than in the past. The highways, the automobile, the rural mail delivery, the telephone and now the radio and the airplane have done away with the isolation and the loneliness that were driving the country people into town. It seems not unlikely that country life is on the eve of a revival.

"The meaning of all this to the churches does not need to be pointed out. It is from the country congregations that they recruit their ministry, their staff of teachers, secretaries and leaders. This source of supply is now threatened. The old time country church is not keeping up with the movement of other rural interests. Only by intelligent methods, church cooperation, combination with schools, with farm agencies, with those who promote health of body and a sound social life can the denominations hope to make religion as full of meaning now for country people as it once was.

AN ORPHANED SCHOOL OF RELIGION

"To face these facts is a new experience, especially in the south. If a school such as that which has just been held can only avail to break the ice, to smash the crust of sectarian pride and exclusiveness, it will have made a noteworthy beginning. For something more than a decade the Vanderbilt school of religion has been independent of church control. Because of a controversy over the meaning of the university's charter the denomination which formerly sponsored it in 1914 set it adrift. A service such as the one under discussion might suggest that its freedom is in a measure providential. There seems to be in the south just now a place and a work for a theological school of completely independent character.

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other foreigners besieged with him in Nanking saved that party from destruction and in our judgment was decisive factor that prevented slaughter of over 200 other foreigners also entrapped in city. Throughout crisis Chinese friends risked their lives to save foreigners."

Hartford Seminary Dedicates New Buildings

In connection with the commencement exercises of the three schools under the Hartford seminary foundation, Hartford, Conn., on May 17 and 18, will occur the dedication of the new two million dollar plant on a new campus in the residential part of the city. Among those who will take part in the exercises will be Presidents Angell of Yale, Pendleton of Wellesley, Coffin of Union seminary, and Davis of Chicago theological seminary, Rev. William Horace Day, Bishop McConnell, Prof. T. G. Soares, and Rev. S. Parkes Cadman. While the institution is of Congregational origin, its three schools—Hartford theological seminary, Hartford school of religious education, and Kennedy school of missions—are, under the leadership of President William Douglas Mackenzie, "fast expanding into an interdenominational university of religion."

The United Church of America

In his Easter sermon, Rev. Clinton Wunder, pastor of the Baptist Temple, Rochester, N. Y., urged that the protestant churches "should unite on a policy and program of a practical gospel suggested by the command, 'love one another' and the story of the good Samaritan. There is enough religion in the sermon on the mount to keep a united church busy for centuries attempting to catch up in its practices. The very life of protestantism depends upon the removal of denominational lines and unity in one organized force for righteousness. As a Baptist I will call on my brethren to initiate negotiations for a national convention repre-

Dr. Riley Defines Fundamentalism

AT THE NINTH ANNUAL convention of the World's Christian fundamental association, meeting at Atlanta, Ga., May 1, Dr. W. B. Riley, president of the association, delivered an address which may be taken as an authoritative statement of the principles and plans of the fundamentalists. Dr. Riley complains that in all the nine years since the organization of the association not one leading magazine in the country has ever asked one of the men whose pictures appear in the published proceedings of the first convention to give a definition or defense of fundamentalism, but that, on the contrary, they have "sought men whose names are unknown in our circle and have palmed these off upon our readers as the exponents and even mouthpieces of fundamentalism itself."

THE NINE POINTS

The nine points of fundamentalism, as given by Dr. Riley, are as follows:

"I. We believe in the scriptures of the Old and New Testament as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

"II. We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.

"III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

"IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and deed.

"V. We believe that the Lord Jesus Christ died for our sins according to the scriptures as a representative and substitutionary sacrifice; and that all that believe in him are justified on the ground of his shed blood.

"VI. We believe in the resurrection of the crucified body of our Lord, in his ascension into heaven, and in his present life there for us, as high priest and advocate.

"VII. We believe in that 'blessed hope,' the personal, premillennial and imminent return of our Lord and Savior Jesus Christ.

"VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

"IX. We believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved and the everlasting conscious suffering of the lost."

So certain is the truth of these propositions, he says, that "only the man ignorant of the Bible, or utterly indifferent to its teachings, could ever call in question that these nine points constitute the greater essentials in the New Testament doctrinal system." "While modernism still calls itself Christianity, it has nothing in common with the faith that for two thousand years has worn that great and honorable name, and as a religion it does not even belong to the same family with Christianity."

"The true fundamentalist remains and must forever remain a premillenarian. . . . There are men who would join us tomorrow if we omitted the seventh point from our doctrinal statement, and they marvel that we permit it to remain in our declaration, knowing its divisive effect. Our answer is, fundamentalism insists upon the plain intent of scripture-speech."

"Fundamentalism is forever the antithesis of modernist critical theology. It is made up of another and an opposing school. Modernism submits all scripture to the judgment of man. . . . Fundamentalism, on the contrary, makes the Bible the supreme and final authority in faith and life. Fundamentalists hold that the world is illumined and the church is instructed and even science itself is confirmed, when true, and condemned when false, by the clear teachings of the open Book."

senting all denominations to organize what may be known as 'The United Church of America.'"

Congregationalists Go On Record

By unanimous action, the Middle Atlantic conference of Congregational churches, meeting at Montclair, N. J., April 20, passed resolutions pledging continued support of the Anti-saloon league, expressing the hope that America will continue to refrain from even the appearance of coercion in China, and putting its opposition to war into the following terms: "This conference desires to put itself upon record as being opposed to war as an unchristian method of settlement between nations. We heartily endorse all movements that should aim to produce methods of procedure that should become effective as agencies of the Christian spirit in time of international dispute or emergency. We summon the complete allegiance of our churches to positive and aggressive action for all constructive peaceful means to tend to eliminate the scourge of war, and the sources of war feeling from the earth."

Methodists Ask Review of Sacco-Vanzetti Case

The New York East conference of the Methodist Episcopal church and the New England annual conference have both passed resolutions urging the governor of Massachusetts to take the necessary steps to secure an adequate and impartial review of the Sacco-Vanzetti case.

Garfield's Church Has Anniversary

The Franklin Circle Christian church, Cleveland, celebrated last month the eighty-fifth anniversary of its organization. President Garfield was the minister of this church for two years, 1857-58. The church has been unusually successful in adapting itself to a changing urban environment and is now a successful downtown church. The present pastor is Rev. F. H. Groom.

Rev. H. A. Jump Resigns At Ann Arbor

Rev. Herbert A. Jump has resigned the pastorate of the First Congregational church of Ann Arbor, Mich. The churches of this university town have been located and developed very largely with reference to the student constituency. Dr. Jump says that the university's recent policy of putting on a great Sunday afternoon service has drawn the students from the churches.

United Synagogue Holds Convention

The fifteenth annual convention of the United Synagogue of America was in Atlantic City, N. J., May 8, 9 and 10. It was expected that as a result of this convention a number of changes will be introduced which will considerably alter the present form of the organization. A program of expansion will also be undertaken. About 800 delegates were at the convention. A report was presented to the convention on the new prayer book which the United Synagogue of America is about to publish.

A Methodist Temple for The Northwest

Contracts have been let for a building at Grant street and Stevens avenue, Minneapolis, to contain church, three-story church school unit, gymnasium, bachelors' club and hotel. The semi-circular auditorium will seat 2,500. The tower, 300 feet high, will have a revolving lighted cross. The club will accommodate 600 men. The hotel, occupying one wing and the tower, will have 480 rooms. The ground floor provides space for eighteen stores. The Saint Paul Area headquarters and other church offices will be in the building. The present church, erected on this site thirty-five years ago, will be demolished. Dr. Frank Lee Roberts is pastor.

But Where Is the Church?

A church building was recently dedicated in a suburb of Portland, Ore., which consists of a library, a dining room with social rooms and kitchen, and a gymnasium. Nothing more. No auditorium. There will be an auditorium later, but for a community church in an industrial suburb a place of hearing did not seem so urgently needed at the outset as places for reading, eating, and playing. The

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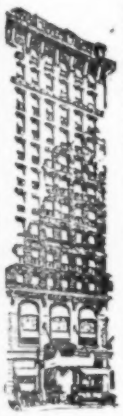

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Oregon Journal says: "The community church dedicated without an auditorium, may have a meaning. It is down by a big lumber mill. It is close to the homes of busy workers. It is not aloof and austere. Its doors do not seem to open slowly. One entering does not leave at the door hope of a good time and good feeling toward his kind. In a church without an auditorium there will not be room for sectarian schism, denominational difference and theological bitterness. The church will simply have to serve the community first. Only then can it hope that the community will serve it. When they get an auditorium, the habit of getting along together will perhaps be so strong that they won't find pleasure in getting along apart."

How Optional Chapel Works at Yale

After observing for a year the working of the new system of optional chapel, President Angell of Yale has this to say of it in his recent annual report: "It is not without interest to remark that the dropping of the requirement was chiefly due to the attitude and influence of men of deep and genuine religious conviction who believed that the old conditions had long been anachronistic and that they were a source of harm rather than of help to the essential interests of true religion in the undergraduate student body. For better or for worse therefore, this action reflects the best judgment of a most conscientious group of thoroughly religious men. Three further steps are to be taken in this connection as promptly as may be. In the first place, the effort is to be made to find a satisfactory pastor for the college church, to give his entire time to building up that organization, acting as religious counselor to any student who cares to consult him. (This has been done.) In the second place, there will be continued a daily voluntary chapel service and there will also be continued as heretofore the regular Sunday preaching service in Battell, conducted for the most part as at present by distinguished preachers brought in from outside. In the third place, it is proposed to build up in the college, with courses open to all qualified undergraduates, a strong department of religion."

What Force Have Papal Encyclicals?

Part of Gov. Smith's answer was in terms which sound to a protestant like the disavowal of any binding force in the papal encyclicals which Mr. Marshall quoted. Most protestant editors understood it so, and their chorus of approval was the development of two themes: first, Gov. Smith's personal declaration of loyalty, and second, his assertion that he, as a Catholic, is no more bound by the declarations of the pope than an Episcopalian is by the word of a bishop or any American by an utterance from the President. The Catholic papers, gratified, of course, that the reply was so well received, still feel it necessary to guard this last point. "America," published under Jesuit auspices, says: "Obviously, then, a papal encyclical invariably demands from Catholics, first, respect, in view of the source from which it emanates, and next absolute obedience. An encyclical is not written merely to occupy the spare time of the pontiff who is its author, or to impose rules and regulations that are not needed. As the vicar of Christ it is his duty to save the flock entrusted to his care 'from evils foreseen or already existent,' and corresponding to his duty is his right as supreme pontiff to exact implicit obedience. Of course, the mere fact that the pontiff has spoken does not constitute an infalli-

CHURCH AND STATE

(*Continued from page 600*)

which a variety of answers were given were these: What precisely is the objective of religious education? How, if at all, can protestant, Catholic and Jew agree upon a common content of religious education? How specifically religious must be the motivation of socially moral conduct? Is character-training without specifically religious sanctions—for example, without the idea of God—religious education?

And among the suggestions made by some, agreed to by many and thoughtfully considered by all, were these: That the personality of the teacher is a factor of prime importance; that a religious teacher can get more religious reactions from his pupils in the use of secular material than a non-religious teacher can from technically religious material; that the jealousies of various religious groups are a hindrance to the genuinely, though not technically, religious teaching which the public schools are giving; that the public schools are more ready to give time for religious teaching than the churches are to utilize such time to advantage; that the most practical approach is from the consideration of religion as a part of the community life; and that progress will come from a study of the whole problem on the basis of actual facts of local community life rather than from argument over general principles.

The topic for the next convention will be "Religion in a world of science."

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ble pronouncement. The complete binding force of an encyclical depends wholly upon the matters treated and the tenor of the document itself. Briefly, then, to every encyclical, or exhortation, the loyal Catholic at once yields respect and complete obedience. He knows of no papal utterance which he is 'at liberty to disregard,' just as he knows of none which imperils his allegiance as a citizen." All of which brings the encyclicals back into the area of legitimate discussion. If they command the respect and the absolute obedience of every Catholic, the question as to what they mean, and how they have been applied and are being applied in other countries and may be applied here does not belong in the "limbo of defunct controversies."

Goodwill Day On May 18

May 18 is the anniversary of the opening of the first Hague conference. The Fellowship of Reconciliation, in calling for the observance of it as a goodwill day, says: "There is need for the development of a generous supply of goodwill in several definite directions. In regard to China we have been moving along the line of the outgrown policy of threats backed by gunboats and marines. A nationwide mobilization of aircraft in Texas in May will apparently be the government's contribution to 'goodwill' toward Mexico. It is to be hoped that members of the fellowship in every corner of the country will aid in the calling of meetings on May 18, and observances in churches, schools and clubs, that will stress the necessity for a definite, active policy of goodwill, in both of these directions."

Congregational Council Will Meet at Omaha

The National Council of Congregational churches will meet at Omaha, Neb., May 25-June 1. The Congregationalist, in a special 64-page number, surveys the field of the denomination's activities and prepares the way for the coming meeting of the boards and societies which report to the national council.

The Inner Light and Modern Psychology

Is there anything in prayer or is it just psychology? is a question sometimes heard. As well ask "Do two and two make four or is it just arithmetic?" says a writer in the Friends' Intelligencer. This writer holds that the experiences of Fox and his "inner light" were normal psycho-

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"The father of the modern statement of the theory of evolution is Charles Darwin. This is not information to the present-day reader. The man himself stands in the background of the recent controversy, ominous and ugly, as an arch heretic. Few men know anything about him. The public has identified the man with his theory, and the theory is thought to be bad. If you want to know the man in all his human characteristics, read this volume. The author is a past-master at the delineation of character and the interpretation of personality. This is the best thing he has done. He tells the life story of the father of the theory of evolution, not in a formal biography. He draws a picture of a gentle, tolerant, and devoted human being who should command universal respect."

Says the *Congregationalist:* "This is a book that everybody ought to read. It is a graphic and powerful, and, on the whole, a finely sympathetic, interpretation of Darwin."

The Boston Transcript: "Readers of this book are sure to come away from it with an admiration for Darwin tinged with reverence."

Harper's Magazine: "Darwin is one of the most misrepresented scientists in history. To great blocks of the population of America he is merely the man who said we were descended from apes, and most people think he places the latter only three generations away. Mr. Bradford shows the fallacy of this view."

New York Evening Post: "Darwin is among the great figures one has longed to know. He was a man of vast eminence and influence, and of high qualities of character as well."

The Boston Herald: "This volume puts the world still deeper into the debt of Gamaliel Bradford. It is well that it should know the eminently lovable Darwin at least partly as well as it knows Darwin, the epoch-making scientist."

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The Stream of Life

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The thrilling tale of Life. No blind evolution here. Note the author's last sentence: "Let us not forget that we men are the trustees of evolution, and that to refuse to face this problem is to betray the trust put into our hands by the powers of the universe."

The Nature of Man

By George A. Dorsey

The author of "Why We Behave Like Human Beings" here tells you, behavioristically, how you came to be what you are. The author is a pronounced behaviorist, and you will not entirely agree with his story; but if you want to know the elements of this explanation of human life, here they are—in an attractive nut shell.

Science of Today

By Sir Oliver Lodge

This intelligent and conscientious treatment will satisfy the scientist, while the general reader will be fascinated by a vivid narrative that explains the atomic theory in terms of soap bubbles and the X-ray in terms of bullet flashes. This book will answer the 101 questions you need to have answered if you are to think intelligently today.

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logical phenomena, not that they could be explained on a naturalistic basis, but that they were experiences which anyone might have who would fulfill the conditions.

Why Catholics Will Not Be at Lausanne

Rev. Martin J. Scott, S. J., in a sermon at the Church of St. Francis Xavier, in New York, discussing the Lausanne conference, said: "Every Christian body of the world will be represented at this congress except the Catholic church. Not that the Catholic church has not been invited, but that she regards her creed as a lawyer does a trust fund, which may not in any way be modified or compromised. Since she may not modify her doctrine, she would have no object in participating in the congress."

BOOKS RECEIVED

The Immortal Marriage, by Gertrude Atherton. Boni & Liveright, $2.50.

In China, by Abel Bonnard. Dutton, $3.50.

Getting Acquainted with the New Testament, by Frank Eakin. Macmillan, $2.50.

A Man of Little Faith, by Reginald Wright Kauffman. Penn, $2.50

The Life of Prayer in a World of Science, by William Adams Brown. Association Press, $2.25.

Ballads of the Singing Bowl, by Marjorie Allen Seiffert. Scribner, $2.00.

Platonism and the Spiritual Life, by George Santayana. Scribner, $1.75.

Re-Forging America: The Story of Our Nationhood, by Lothrop Stoddard. Scribner, $3.00.

The Road to Rome, by Robert E. Sherwood. Scribner, $1.75.

Bible Ethics for School and Home, by D. Sands Wright. The Record Press.

A Methodist Saint, by Herbert Asbury. Knopf, $5.00.

History of Socialist Thought, by Harry W. Laidler. Crowell, $3.50.

The Crucified Jew, by Max Hunterberg. Bloch Publishing Co., $1.00.

New Bible Helps for Young Folks. Oxford.

The Magic Formula, by L. P. Jacks. Harper, $2.50.

The Golden Book of Tillotson, edited by James Moffatt. Doran, $2.50.

The Speaker's Bible—First Corinthians, edited by James Hastings. Blessing, $4.00.

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One need not spend a great deal of money for books if he eliminates valueless books from consideration. One phase of the activities of the Christian Century Book Service that is much valued is its selection, from thousands of books published, of a hundred or more volumes per year that are of genuine significance, from the religious point of view. Every mail brings appreciations of this service.

The following are some of the books of greatest value to readers of the Christian Century "type," among the volumes that have appeared during the past few months. Select those which you desire for Spring and Summer reading, and mail order at once. (Note our special May Offer below.)

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Speaking of China

WHO WAS? Pretty nearly everybody. President Coolidge was speaking of China in New York the other night. Senator Borah was speaking of China when he wrote that pointed little billet-doux to Lord Derby. Our pastor talked about China last Sunday just before time to take up the collection. And we were talking about China on this page last week.

Well, to continue—

We promised last week that readers of The Christian Century, having read Stanley High's article on the aftermath of the Nanking riots as seen from Shanghai, would soon find other important material in these pages to add to their understanding of the situation.

This week's issue—which the editorial department was then preparing—amply fulfills that promise.

Professor Ward's article will command attention in every part of the country. Here is the nub of the Chinese question, as it presents itself to the American government. Here is the essence of American policy as it has so far developed. And here are the questions which this policy raises for the churches and missions.

It is one of those articles that cannot be gotten around. The only way in which to deal with it is by marching straight through the issues it raises.

THEN there is an article of an entirely different sort—"What and Why in China,"—the beginning of a notable series of articles by Paul Hutchinson. This series makes no attempt to raise or answer problems. It does, however, deal with a fundamental problem—the problem of the befuddled American. What is the poor American newspaper reader to make out of the conglomeration of Chinese words that fills the morning paper? If he sticks to reading the dispatches long the chances are at least even that he will finally secure nothing more than a first-class headache.

"What and Why in China" is trying to make the present Chinese situation intelligible. It is planned to cut out all the unnecessary details and to pare the story down to essentials. The man who reads it will finish with the ability to pick up a newspaper and make some sense out of the cablegrams.

You have at least a dozen friends who would appreciate a chance to read Professor Ward's article. You have a dozen more who would be glad to find out that there was available such a series as "What and Why in China." Will you let us have the names and addresses of those friends? Thank you!

The Christian Century,
440 S. Dearborn St., Chicago.

On the accompanying sheet of paper I am sending you the names and addresses of ..... of my friends. I wish that you would provide them with a free sample copy of The Christian Century. If possible, let it be the number including the article by Dr. Ward and the beginning of the series, "What and Why in China."

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Two books a week—new or near new—each book selected because of its importance

The Dark Mile

By John A. Hutton

Editor, The British Weekly

The name of John A. Hutton attached to a new book assures for it quick and sincere interest. The author of "That the Ministry Be Not Blamed" and "The Proposal of Jesus," is not only an arresting critic and a good theologue, but is also a most satisfying companion. In this book he sits down for delightful chats with his large audience. Here are thirty-four brief chapters on themes that reveal the humanity and the sympathy of this spiritual preacher and editor. Note some of his chapter titles:

How We Live Upon a Slope
The Joy of Prisoners
The Snare of the Short Cut
The Enchantment of Uplifted Places
At Midnight, a Song!
The Promise to the Two or Three
On Touching Bottom
The Church the Conscience of Society
Calm
The Sin of Sadness
Experience Worketh Hope
Faith—A State of Tension
Winged Horses
The Particular Providence of God
On Wishing a Wish
The Dark Mile
Playing to the Gallery
The Everlasting Yea

Here are chapters for "blue Monday" reading, for sermon suggestion perusal, for week-end vacation brooding. A most friendly book from a Friend who has learned life in all its experiences.

Price $2.00

The Spirit of Worship

By Friedrich Heiler

That the problem of religious worship is being seriously considered is evidenced by the fact that within a little more than a year there have been published two such books as "The Reality of Worship," by Dr. Sperry and this new volume, "The Spirit of Worship," by Friedrich Heiler.

The authority of the message of Dr. Heiler is attested by the Dean of Canterbury, who says: "Friedrich Heiler is a voice to be heard by Christian thinkers and church leaders at the present day."

The trend of Dr. Heiler's thought is indicated by his opening paragraph: The thought and life of present-day Christianity, alike in the various communions, shows, as one of its noteworthy characteristics "a turning away from the subjectivity of religious experience to the objectivity of the Divine revelation. On all sides there is a growing tendency to discard that religious subjectivity and introversion which dissolves the reality of God, of His revelation and redemptive work, into vague yearnings and intuitions." The author makes note also of "the hunger of our time for the objective, the real, the ultimate, *a hunger which only God and his Word can satisfy.*"

Price $2.00

Last Week's Leaders

The Life of Prayer in a World of Science

By William Adams Brown

This book has been written by one who believes that prayer is the heart of all vital religion, yet in his own experience has often found it hard to pray. It tells the story of the way in which he has found help in his difficulties, and has won the assurance that in this world, which modern science has so enlarged and transformed, no less than in the simpler world of our fathers, *prayer opens the door to communion with the living God.*

This book has been selected by Charles Clayton Morrison as one of the 10 "most important books" of the season of 1926-7. ($2.25)

Invincible Love

By W. Erskine Blackburn

Forceful and suggestive sermons by a preacher who has built up a great church in downtown Glasgow. Dr. Fosdick preached in his church and writes in enthusiastic terms of Dr. Blackburn's ability and influence. Read his remarkable sermon on "Perils of the Visionless." (279 pages, $1.75)

Mail your order for these new volumes also some of the other leaders listed.

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Watch this page from week to week for our announcement of Two Important Books

ISSUE 20

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